CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, AUGUST 1, 1835. NO. 729.---VOL. XIV.—NO. 51.

RELIGIOUS MISCELLANY.

CHRISTIAN MINISTERS.

Remarks by Rev. Dr Skinner, made before the American Education Society.

"It is the impression of some persons, that there are too many ministers. All the professions, it has been said, are overstocked. In almost every place, there are more lawyers than are wanted; more physicians than are wanted; and in some places at least, there are also more clergymen than are wanted. There is cause for this impression. The demand for ministers of the gospel is indeed constantly coming up into our ears from every part of our land, and almost of the world; but still we should not wonder, that some men should think that there are more ministers than are wanted. It is true, mournfully true, that of men, nominally in the ministry, there are more, many more than are wanted. I can enumerate several classes of ministers, of which it were well for the church and the world if there was not a man of them in existence; ambitious, pre-eminence loving ministers; parish, or rather salary seeking ministers; indolent ministers; and to mention no more, heresy hunting ministers, who sow discord in the church by magnifying the points of honest difference, and making nothing of great *points of agreement*, among the faithful servants and friends of Christ.—Were it not cause of thanksgiving to God, if, small as the number of the ministry is, compared with what is demanded by the wants of a perishing world, it were yet quite as much smaller as it would be made by the subtraction of every name contained in each of those classes?"

"It is indispensable, that the number of ministers be greatly increased; but I submit it for devout consideration, whether even more attention should not be given to *improving the character*, than to enlarging the number of the ministry. Let the IMPORTANCE OF CHARACTER in this order of men, its connection with their influence and efficacy be pondered. Should our Education Societies bring forward in the next seven years, twenty Gutzlaffs or Brainerds, would they not do more towards converting the world, than if they should furnish twenty hundred ministers of the ordinary spirit? Besides, there are peculiar reasons for vigilance in respect to this matter. We should not be insensible to the fact that the means employed, and properly employed by the Education Societies in carrying forward the great work, are attended, inevitably, and to a high degree, with the risk of making undesirable additions to the ministry. We are making loud appeals, throughout the length and breadth of the land, to the young men, whom our revivals have added to the churches; we are carrying those appeals among all ranks and classes, and helping poor and dependent youth to rise above their circumstances, and aspire to distinction; we are enlarging our resources and operations; our plan is very extensive, and our work goes forward, under the smiles of Providence, with greater and greater rapidity; and surely we should not halt, but thank God for his favor, and with increasing zeal pursue our onward course; but shall we think that no evils are to be guarded against, no dangers to be feared? in conducting this pursuit, more than any other in which we can engage, we ought to proceed with a soft and trembling step, with fear and circumspection wide awake, and constant prayer for the divine superintendence and direction. It is in a high and peculiar sense God's work, we are prosecuting, and all the interests of the church are at stake."

"The ministry needed for these times, is one inferior to none which the church has ever had. We have a ministry in some respects better than that of the preceding generation, but we want one absolutely equal to the best. Excepting the miraculous powers, the apostles themselves, had not higher qualifications than those which the ministry of this age should possess. Our Education Societies should seek to bring forward ministers for the day we live in, as well accomplished for the work, as were the first preachers of the everlasting gospel. If I were asked in what particular respects improvement should be aimed at, I would with humility and deference reply—not in respect to learning; though no age has demanded more of this in the ministry than ours—not in respect to visible purity of life; thanks, under God, to our temperance Societies, chiefly, that scandal in this particular has almost ceased from the ministry of our land—not in respect to sincerity, and truth of piety; there is as to this, no manifest ground of suspicion against the generality of our ministers—but I would specify two things—*we need a ministry unsurpassed in benevolence, and unsurpassed also in trust in God*: in these two things, improvement should proceed WITHOUT LIMIT."

[From the North American Review.]

SLAVERY IN MASSACHUSETTS.

It is impossible to ascertain the precise number of slaves at different periods of our history. There were only two censusses taken in Massachusetts before the Revolution, one in 1763, which was imperfect, and the other in 1776. They were most numerous about the year 1745, when they bore the proportion to the whites of about one to forty. In 1758 there were about 2700 black slaves in the province, of whom 1200 belonged to the county of Suffolk. The trade, though open to all, was, as we have said, pursued but by a few. Not more than three ships a year from Boston were engaged in it, and most of the slaves were sold in the West Indies or the southern provinces. Very few whole cargoes were brought to Boston, and no other port in Massachusetts was engaged in the trade. Dr. Belknap, who wrote in 1795, relates that one man, then living, remembered two or three cargoes being brought into Boston, and he himself remembered but one which was about thirty or forty years before that time.

While the colony and provinces were obliged to make laws regulating slavery, they were taking measures from time to time to restrain and abolish it so far as was in their power.

In 1649, 'man stealing' was made a capital offence in conformity to the law of Moses. Four years before that time a Captain Smith had stolen and brought into the colony, from the coast of Guinea, two negroes, and the subject coming before the legislature, they expressed their horror of man stealing, and ordered these negroes to be sent back to their own country at public charge, and a letter with them "of the indignation of the Court thereabouts." This they did as is stated in an act passed by them upon the subject, "to prescribe such timely redress for what is past, and such a law for the future, as may sufficiently deter all others belonging to us, to have to do in such vile and most odious courses, justly abhorred by all just and good men."

In 1701, the representatives of Boston were requested by that town to take measures to put a stop to negro slavery. This instruction coming as it did from that part of the province which was chiefly interested in the trade, indicates the estimation in which it was then held in the community. In 1705 a heavy duty was imposed upon slaves imported and a drawback given to such as were exported within a year after having landed. Of the condition of these slaves, we have already spoken. There were generally not more than two in a family, and in many families none. Their children were considered rather as an incumbrance, than a source of profit or wealth, and were given away like the young of some domesticated animals. Sabbath was always a day of rest to them; and when at work they labored no harder than white men, and were, in every respect, as well fed as other laborers. And when at last they were all emancipated, many of them voluntarily continued at service in their masters' families as long as they lived.

As early as 1710, there were distinguished men in the colonies who began to discuss in public, the lawfulness and morality of the slave trade. Chief Justice Sewall was of the number. The Quakers in this and other colonies were always zealously opposed to it. Anthony Benezet, of Philadelphia, wrote against it, and his writings were republished in England, and had a decided influence in awakening public attention there, even before any one had openly entered the field of discussion.

When the colonies began to discuss their own political rights, this feeling of opposition to the slave trade gained strength, and as early as 1767, an attempt was made to pass a law in Massachusetts, "to prevent the unnatural and unwarrantable custom of enslaving mankind, and the importation of slaves into the province." In 1729, another attempt was made to put a stop to this trade, and a bill passed the two Houses in 1774, to prevent the importation of slaves, which Governor Hutchinson refused to sign because, as he said, his instructions forbade it. General Gage, when he came into office, refused his assent also, to a similar bill, and pleaded his instructions as the reason; so that no law was ever passed, while the province remained subject to the crown.

There were, however, in the meantime, judicial decisions, which like the case of Somersett, in England, were found far in advance of the tardy action of the legislature. In 1769, a suit was brought by James, a negro, to recover his freedom, against a wealthy gentleman by the name of Lechmere.—Sewall, who was afterwards attorney general of the province, was counsel for the plaintiff, and Dana, afterwards chief justice of the supreme court, was the defendant's counsel. The suit terminated in 1769, in favor of the negro; and thus was settled a question similar to the one determined by Lord Mansfield, in Somersett's case, and more than two years earlier than the decision of that celebrated case. Other suits followed in other counties, and in most, if not all of them, decisions were in favor of the slaves. The ground upon which these decisions are said to have been made, was, that all persons resident in the province were, by its charter, as free as any of the king's subjects in England, and that there slavery was not recognized by law.

During the revolution, many towns voted that they would have no slaves. And it is related of a distinguished officer of the Massachusetts troops, (Colonel Bigelow, father of the late Hon. Timothy Bigelow,) that when solicited to dispose of a slave whom he owned, he replied, that "while fighting for liberty he would never be guilty of selling slaves." In 1777, a prize ship, with a cargo of slaves on board, was brought into Salem, and advertised to be sold; but the legislature, then in session, interposed, prevented the sale, and ordered the slaves to be set at liberty.

In 1780 the constitution of Massachusetts was adopted, the first clause of which declares, that "all men are born free and equal." It was, however, doubted whether this would operate to set at liberty those who had before been slaves. The constitution of New Hampshire, with a similar provision, was not considered as emancipating any, except those who were born after its adoption. This question was put at rest in Massachusetts by a trial which took place in the county of Worcester, in September, 1781.* The action was brought by a negro against his late master for beating him. The defendant was justified on the ground that the negro was his slave. Eminent counsel were engaged. Among others, Gov. Strong, and the older Levi Lincoln, afterwards attorney general of the United States. The result of the trial was, that the constitution was held to abrogate slavery altogether in Massachusetts. The trade, however, was not abolished until 1788, when an act of the legislature was passed, which prohibited any citizen, under very heavy penalties, from being engaged in what is called the 'unrighteous commerce.' Slavery, therefore, it will be perceived, was abolished in Massachusetts eight years before Mr Pitt made his first motion upon the subject in the House of Commons, and twenty seven years before the English act of abolition was passed.

*For the facts relative to this trial, we are indebted to J. Willard, Esq. of Boston.

A DRAMATIC CHURCH.

We find the following pithy passage in a late number of the Irish Christian Examiner:—

The Church of Rome is dramatic in all its features. It seems to be its office, and its very essence to act Christianity, and to hold out in exterior exhibition that which, in its true light no eye but God's can see. No wonder the Church of Rome is fond of sacraments when the definition of one so admirably suits herself—she is "an outward and visible sign of an inward and spiritual church." It is, in a word, as I said before, her part and province to act Christianity. Thus, with her, repentance is changed to penance—because the latter is to act the former. Thus to glory in the cross of Christ is, with her, to kiss, and kneel to, and carry in procession a material crucifix. Thus our Lord's humility, in washing his disciples' feet, is, with her, got up as a grand performance, in which the Pope annually acts the part of Christ. In full keeping with all this, the celebration of the Mass is an apparatus, calculated altogether to engage the senses. Artificial lights, odoriferous incense, enchanting music, costly decorations and all the sacred charms of mystery—such are the stimulants with which the worship of the Mass supplies the place of rational and spiritual devotion.—*Southern Churchman.*

THE FRIENDS.

The indirect answers which Quakers are often found to return to a question put to them may be explained, I think, without the vulgar assumption, that they are more given to evasion and equivocating than other people. They naturally look to their words more carefully, and are more cautious of committing themselves. They have a peculiar character to keep up on this head. They stand in a manner upon veracity. A Quaker is by law exempted from taking oath The custom of resorting to an oath in extreme cases, sanctified as it is by all religious antiquity is apt (it must be confessed) to introduce into the laxer sort of minds the notions of two kinds of truth—the one applicable to the solemn affairs of justice, and the other to the common proceedings of daily intercourse. As truth bound upon the conscience by an oath can be but truth, so in common affirmations of the shop and market place a latitude is expected, and conceded upon questions wanting this solemn convenant. Something less than truth satisfies. It is common to hear a person say, "you do not expect me to speak as if I were upon my oath." Hence a great deal of incorrectness and inadvertency, short of falsehood, creeps into ordinary conversation; and a kind of secondary or laic-truth, is tolerated, where clergy-truth—oath-truth by the nature of the circumstances—is not required. A Quaker knows none of this distinction. His simple affirmation being received, upon the most sacred occasions, without any further test, stamps a value upon the words which he is to use upon the most indifferent topics of life. He looks to them naturally, with more severity. You can have of him no more than his word.—*Charles Lamb.*

COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XVII.

SIGNS OF THE TIMES.

(*Concluded.*)

5. Once more, among these signs of the times permit me to number a fifth characteristic: I allude to the enterprise,the improvements,the private and the public works of our countrymen. Obstructions to navigation are removing from our rivers and harbors. New roads, both national and sectional, are opening throughout the land. New bridges are spanning our streams. Canals and rail-roads the result of immense labor and expense, connect our seaboard with the interior and the lakes, while they facilitate the communication of domestic produce and foreign merchandize. Steamboats, with their soul of fire, are coursing our rivers, our lakes, and our seas. Corporate bodies almost innumerable, and for purposes almost as endless, are everywhere organized. Manufacturing establishments, whose exquisite machinery seems to be endued with intelligence, are rising by the magic of money and golden expectation. New banks are granted or rejected. With the productions, the literary labors, of the old world and the new, our presses are groaning. Our patent discoveries and inventions assume an attitude almost as imposing, as the new theory of the earth. The wilderness bows to the supremacy of man. Villages become towns, and towns grow up to cities. New theatres are projected. New worshipping assemblies cluster around their favorite colors, and new churches are multiplying for their accommodation.

'This is all true,' you remark; the correctness of the representation you acknowledge; —but Americans, you say, are disposed to live too fast. With their projects, their improvements, their enterprises, you fear, they are rushing into extremes, and counteracting what they aim to promote. In some instances, without doubt, your apprehension is well founded. This undue excitement of hope is the ruin of many. This feverishness of the projector often terminates in death,—death to himself, and death to all, who come within the influence of his contagion.

'What then shall we do? How shall we escape this deleterious influence?' With the apostle to the Thessalonians, I again enjoin: Study to be calm, quiet, self-possessed; and mind your *home* concerns. Be cautious how you involve yourselves in wild schemes,—in ill-weighed or injudicious projects,—in sudden attempts to secure riches or religion. Learn wisdom from the material world. How gradual, at this season, the growth and freshening of the verdure! How progressive, and yet how imperceptible, the unfolding of bud and blossom! How majestic the movements of the host of heaven! Beautiful in arrangement, sublime in composure, those sons of light,—shall I call them christians of the sky?—seem studying to be quiet, and to mind the business of their own spheres.

But you quote the recommendation of Solomon, Whatsoever thy hand findeth to do, do it with thy might. The recommendation is admirable. But take care to be master of that hand. Give it no imprudent work; allot to it no precipitate task; but when it finds employment, worthy of its sovereign, the soul, and worthy of your sovereign, the Majesty on high, then let it work with might even miraculous, but still calm and composed, as that invisible hand which moves this universe of worlds.

I have now made some allusion to the signs of the times, the characteristics of the present period. And what have we found them to be? I have mentioned that restless, uneasy spirit, which is abroad in the world;—that feverish thirsting after novelty, so productive of disappointment and misery. I have noticed the struggle for aggrandizement, the unprincipled selfishness of the age. I have exposed that too prevalent folly,—the dream of securing the wealth and distinction of the world, or the riches and glory of the soul, without employing the means prescribed. I have mentioned the efforts of error, and the efforts of truth, to disseminate their respective views of the Christian faith. And I have dwelt a few moments upon the improvements, the plans, the collisions of interest, and the enterprising spirit, of the day. In regard to them all, the apostle proclaims, and I would echo his voice: Study to be quiet, and mind your own business.

Are you surprised, that Paul thought it requisite to give commands of so much plainness and simplicity? I imagine not: You have all witnessed and experienced, both the difficulty and the wisdom of preserving an unruffled frame of spirit; you have all seen the misery of intermeddling with your brother's concerns; and you have all felt, I trust, the blessedness of not moving from your own kingdom,—the hallowed circle of home duties and home enjoyments.

If, however, my readers, you have not striven to attain and exemplify this calm temper of a christian; if amid the retirement of domestic life, if in your intercourse with mankind you have manifested, I do not say the fury and madness of a demoniac, but the discomposure and fretfulness of the undisciplined, the work of reform remains to be done. If you have not minded your own business, it is time to begin; and if you have intermeddled with the character, opinions, or occupations of the community, so long as your Disposer shall spare you, persevere in acting, and thinking, and speaking as in the presence of this invisible witness.

Need I say more? Surrounded as you are by the various denominations of Christians, you will find the virtues of the apostle's commands to be of preeminent value. There is some mitigation, I trust, of sectarian asperities from year to year. The exclusive, the narrow-minded, the uninformed, indeed, are doubtless uninformed, narrow-minded, and exclusive still; but I think they are becoming more guarded, more cautious, in their anathemas and denunciations. Occasionally, the breath of rumor may bring to your ear the escapings of party bitterness, the out breakings of party malice; still in the christian communities,where I am most acquainted, I persuade myself I discern in the mass the growth of a better spirit.

My readers, have you the reputation for candor and catholicism to sustain? You have your own business to perform. Preserve that reputation pure and unstained; and while you study to be quiet, whatever good work your heart may find to do, let your hand perform it with the might of conviction,—the power of God and the wisdom of God. Your views of faith,—are they worth embracing? Then are they worth defending,—defending with the very life-blood of your soul. O be firm in their defence; and having done all things, stand.—stand with firmness immovable as the mountains of eternity. Only be true to yourselves; and believe me, the Lord of hosts will be true to his holy cause.

FOR THE REGISTER AND OBSERVER.

THE SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 4.

(*Continued from p.* 197.)

II. Besides the Colleges, another important class of institutions belonging to the Catholics,and calculated to sustain and increase their number and power, is their *Thelogical Seminaries* or *Schools*, which are designed chiefly for the preparation of young men for the priesthood. By means of them, many are constantly trained up to be the organs of teaching and diffusing the Catholic religion in our country. The Catholics are not second to any denomination, in perceiving the importance, and in availing themselves of the advantage, of having at their disposal schools for instructing and educating young men to take the places of the aged, and to occupy new stations in which Romanism is likely to flourish. A large portion of the Catholic Theological Schools are under the control of the *Jesuits*. The number of them is such as to furnish a large supply of priests. The following list is taken chiefly from the Laity's Directory for 1835.

The diocess of Baltimore. 1. The *Washington Catholic Seminary*, in the city of Washington, was opened in 1821. The course of study is said to be similar to that pursued in most of our higher seminaries. The officers are a president, a vice president, and five professors. The number of students is about 150.

2. There is a *Theological Seminary* in Georgetown, D. C. The reverend fathers, the JESUITS, says Archbishop Whitefield in 1829, 'have their principal house at Georgetown, with a magnificent college, having the right of conferring Academic degrees. *They form priests*, who attach themselves to the Society, and are afterwards sent by their superior, under the authority of the archbishop of Baltimore, into the different congregations with which they are entrusted.'

3. *Noviciate of the society of Jesus*, at Frederick City, Md., of which Rev. Fidelis Grivel is superior. There are 18 novices.

4. *Seminary of St. John the Evangelist*, at Frederick City, Md., under the direction of the Rev. John McElroy.

5. *Theological Seminary* at Baltimore, Md., under the direction of the very Rev. Lewis R. Deluol, D.D. This institution was founded in 1793. It is connected with St. Mary's College, and is under the instruction of the same professors who are members of the Sulpitian society.

6. *Theological Seminary*, at Mount St Mary's near Emmitsburg, Md. This institution was founded in 1809; and five years ago it had 120 day pupils, and about 30 students in divinity.

The Diocess of Bardstown. 1 *St Mary's Seminary*, Washington County, Ky Rev. W. Bryne, President.

2. *St Rose Seminary*, near Springfield, Washington County, Ky., where there is a convent of the Dominicans. Rev. G. Martin, is the superior. Here are also employed Rev. Messrs. Miles, Jarboe, Montgomery, Polin, and Bowling. Many young men are here trained up for the sacred office.

3. There was in 1830, an *Ecclesiastical Seminary* at Bardstown, having 20 or 30 students.

4. *Convent of the Society of Jesus*, at Lebanon, Marion, Co. Ky., under the care of Rev. Peter Chazelle. Five other priests reside here, namely, Messrs. Petit, Gouet, Fouche, Evremont, and Coomes.

5. The *Seminary of the Brothers of the Mission*, is located at St Thomas, Ky., under the direction of Rev. Walter Coomes.

The Diocess of Charleston. 1. The *Seminary of St John the Baptist*, Charleston, S. C., for Ecclesiastical students, is under the direction of the Right Rev. Dr England. A day school is attached to it, in which the pupils receive lessons in the Classics, in Mathematics, Arithmetic, English, &c. The classical department is superintended by the Rev. John Fielding.

The Diocess of Philadelphia. 1. *Theological Seminary* in Philadelphia, under the direction of the Rev. Peter R. Kenrick.

The Diocess of St Louis. 1. *St Mary's Seminary*, at the Barrens, Perry Co., Mo. This institution was founded by Bishop Dubourg of New Orleans in 1818. The very Rev. J. B. Tornatore is superior. Six or seven priests reside here, some of whom are engaged in instructing, and others in visiting and preaching to the Catholic families in the neighborhood. This seminary is under the care of the Priests of the Congregation of the Mission, instituted by St Vincent of Paul, commonly called Lazarists.

St Mary's is the Diocesan Clerical Seminary. Young men, desirous of embracing the Ecclesiastical state, are received, educated and maintained here gratuitously. The only compensation required of them is, to teach such classes at the College attached to this institution, as may suit their capacity. In 1830, there were 21 young men preparing for orders at this seminary, besides 45 other scholars.

2. The *Noviciate of the Society of Jesus*, at St Stanislaus, St Louis Co., Mo. The very Rev. Theodore de Theux is superior.

The Diocess of New Orleans. 1. *Seminary* at Iberville, La.

The Diocess of Cincinnati. 1. The *Seminary of St James*, near Cedarville, Brown Co., Ohio, is under the direction of James Reid.

2. There is a *Convent of the Dominicans* at St Joseph, Ohio, having a church attached to it. The congregation is said to be the largest in the State. This may be called the Mother-church of the Diocess of Cincinnati, as it was the first established in the state. The Right Rev. Edward Fenwick, with the Rev. N. D. Young, settled first here in 1818, and soon after removed to Cincinnati. These two priests were the first Catholic priests in Ohio.

Besides the above 18 Seminaries designed specially for the theological education of young men, and their preparation for the ministry, there are in Philadelphia *two Catholic Academies for young Gentlemen*, one under the direction of Rev. Jeremiah Keily and the other under that of Rev. John Hughes. These two institutions, it would seem from their name, were intended for the secular education of young men, though they are placed in the list of Theological Seminaries in the Laity's Directory. They are not without their influence in favor of Romanism.

There is also at least one monastic establishment designed for male recluses. The "Brothers of St Benedict," five or six years ago were established about four miles from Bardstown in Kentucky. They have adopted the rule of St Benedict mitigated. Their time is divided between prayer, religious exercises, and manual labor. The rule imposes no remarkable austerities. (Quart. Regist. II. 228.)

Thus, there are Theological Seminaries belonging to the Catholics, located in seven out of the 12 Diocesses; and these seven diocesses are the principal ones in the United States. There are six of these seminaries in the Diocess of Baltimore, where Romanism, from its first settlement, has been the prevailing religion. After Baltimore, they are the most numerous in the Diocess of Bardstown, Kentucky, in which there are five. In this last diocess, extraordinary pains have been taken by the priests in this country, and by the friends of Propagandism in Europe, to spread the Catholic faith; and their exertions have been attended with no small degree of success.

The above 18 Seminaries were designed chiefly to prepare young men for the clerical office. It can hardly be supposed that these are all the institutions of the kind, in the middle, Southern and Western States. Besides, wherever there are priests, young men are likely to be biassed in favor of the ecclesiastical life, and to become at length candidates for holy orders. These formal establishments are not the only means belonging to the denomination, by which the ranks of the clergy are filled up. It is stated in the Metropolitan Catholic Calender and Laity's Directory for 1831, that there are students in Theology attached to the Cathedral of the Holy Cross in the Diocess of Boston.—Many of these Seminaries are as yet in their infancy; but if properly managed, they may be the means of vast good. We apprehend, however, that more regard will be had to numbers and to display, than to the respectability of the institutions and the just qualifications of the priests who ought, in assuming the character of heralds of salvation, to have far different qualifications from what usually proceed from Jesuitical or Romish instruction.—There is an awful responsibility resting on those institutions; if properly managed, they may be the means of incalculable good to the present and future generations; but if they are managed, as all past experience teaches us to expect that the genius of Papacy will manage them, they will only degrade, as far as their influence extends, the human mind, and render it less susceptible of that freedom, dignity and glory, which we believe it was the design of Christianity to bestow upon it.

I say, that the responsibility of the Catholics is great and awful, for having been intrusted by the Almighty with such extensive means, in their Theological Seminaries, of exerting a powerful and decisive influence on the character and destiny of their fellow-men. I believe that no other denomination in our country has anything like equal means. Compare the number of Catholic Theological Schools, with those of any other denomination, and the number of students also. Take for example, the Unitarians who have only one seminary of the kind, while the Catholics have nearly twenty, every one of which I believe has about as many students preparing for the priesthood, as the Theological school at Cambridge. In the Quarterly Register for May 1831, p. 303, there is a list of 22 Protestant Theological Seminaries, and they are the principal ones in the United States. Eight of these belong to the Presbyterians, 5 to the Baptists, 4 to the Congregationalists, 2 to the Episcopalians, and to the Dutch Reformed, German Lutheran and German Reformed, 1 to each. At 15 of them there were graduated in 1830, 151 students. In 18 of them there were 709 students. We may suppose that at these 18 schools, there would be graduated yearly from 230 to 240.

From later information it appears that there are, in the United States, 31 Protestant Theological Schools, of which 5 belong to the Congregationalists (one of which being Unitarian), having 17 instructers, and 279 students; 6 belong to the Baptists, having 13 instructers and 232 students; 3 to the Lutherans, having 3 instructers and 17 students; 3 to the Episcopalians, having 10 instructers and 130 students; 9 to the Presbyterians, having 28 instructers and 351 students; 1 to the Dutch Reformed Church, having 3 instructers and 24 students; 1 to the German Reformed Church, and 1 to the Evangelical Lutherans, having each 2 instructers and 20 students; and 2 to the Associate Reformed Church, having 1 instructer and 19 students. Total, instructers 79, students 1092. In respect to some of these schools, we want statistical information; and the above information, from the nature of the case, can be regarded only as an approximation. Besides, we believe that other denominations, the Methodists for example, have their public theological schools, as well as their private means, for the education of young men for the ministry.

In the above 31 schools, there are, on an average, in each 33 students nearly, and 14 students nearly to each instructer. At these schools there are probably graduated 360 or 370 students annually.

Let us now compare these Protestant Theological Schools with the Catholic Theological Seminaries. We have not such full statistical data respecting these last, as to enable us to make an exact comparison. Still we are inclined to believe that the number of students who are annually graduated at the Protestant Theological Schools, does not much exceed the number annually sent from the Catholic Theological Seminaries, though the Catholic population is, by estimate, only a fourteenth part of that of the whole country; and that the Catholic graduates from these seminaries, very much exceed the number from all the schools belonging to any one of the Protestant denominations. The Presbyterians have 9 schools, the largest number of any Protestant denomination, and yet this is only half the number of the Catholic Seminaries. At these 9 schools, there are 28 instructers, and 351 students, or on an average 39 students in each school; and we may suppose they will graduate about 117 students annually. The means which the Catholics possess, in the United States, for educating priests, especially when we consider the foreign missionary contributions which they receive, and the emigration of priests, from abroad are worthy of the serious consideration of Protestants. And it may be further remarked, that one of the Catholic priests is probably as efficient in his way, as a Protestant minister. Truly there is more *devotion*,—though some might regard it as an ambiguous term,—among the Catholics, than among the Protestants!

(To be continued.)

FOR THE REGISTER AND OBSERVER.

PASTORAL VISITING.—No. III.

But other ministers find time enough to visit their people a great deal oftener than our minister visits us. There is Mr A. the Baptist and Mr B. the Orthodox and Mr C. the Universalist and Mr D. the Methodist and Mr E. the Unitarian are continually going from house to house.

Let it be so. But does it follow that all or either of those gentlemen are more devoted to their calling, than your own minister, because they choose to devote more time to this particular branch of duty than he does? If they give more attention to pastoral visiting, do they give as much as he to other duties of the ministerial office—are not their circumstances and relations very different from his? Have they not some particular reasons for their conduct, which do not at all apply to the case of your own minister? Perhaps they have some peculiar aptitude to this part of ministerial duty, in which your own pastor is deficient. There may be a diversity of gifts, but the same spirit. And do you find that the very people, who are in the habit of receiving so frequent visits from their ministers, are less disposed to find fault, less prone to think

themselves neglected. Do you find them more disposed to be candid and considerate toward their pastors? I remember asking a clergyman, who is deservedly celebrated for his faithful attention to his pastoral duties, if he succeeded in satisfying his people in the frequency of his visits; he was obliged to say that he could not if in the case of sickness or domestic affliction he gave a family more of his time than common he was often pained with hearing it said, complainingly, at some subsequent period — "You dont come to see us as often as you did — you seem to have quite forgotten us"—or something of a similar import.

Perhaps you think that your minister does not visit you so frequently as he does some other persons in the parish.

It may be that your claims upon his time are not so imperious as theirs—they may be in such circumstances as to be peculiarly benefited by his intercourse with them. He may seek their society by way of relaxation, or as a means of self improvement, and you certainly cannot deny him either of these objects—nor does the proper and rational pursuit of them, of necessity imply negligence of your claims—or recklessness of your spiritual interests.

You complain that your minister does not visit you frequently enough, but have you taken the right means of showing him that you indeed value his visits as an important means of religious improvement? Have you given him your confidence and opened to him your heart—have you regarded him as your spiritual guide and friend, as the helper of your joy—or have you treated him with a decent politeness, and been ready to commence with him upon any other topics than those which have relation to your spiritual concerns? Be not so unjust as to make your own deficiencies an apology for your complaints of him—nor think it a strange thing that he should turn to those who will co-operate with him and love best to labor in the field that will best reward his toil. X.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY.

BY J.... N.....

Dialogue I.

[Part of this Dialogue was published in the Boston Observer, but it commences in the place where we resume it, with a topic distinctly expressed.]

Minister. Although I cannot, consistently with what I have said, admit that "*Infinite Being*," is equivalent to "*Supreme Being*," yet I must confess that I see not how I can, consistently with truth, *deny the fact.*

Parishioner. If then you are convinced that the existence of three Supreme Gods, implies a gross absurdity, must you not, of course, be convinced that the existence of three Infinite Gods implies the same absurdity?

M. I grant it. But I am far from believing in the existence of three Infinite Gods.

P. Why then do you say that the Father is infinite, that the Son is infinite, and that the Holy Spirit is infinite, and that each is God? Are three Infinities one Infinite? or are three Gods one God? Or will you say that the word infinite, when applied to the Father, the Son, and the Holy Spirit is to be understood as implying something less than absolute infinity?

M. To each of your questions, I answer in the negative. Nor could you expect, I presume, a different answer.

P. Whatever might have been my expectation, I must be permitted to say, that consistency required a different answer. If the Father be Infinite, the Son Infinite, the Holy Spirit Infinite, and each be God, it seems to me that there must be three Infinite Gods. But as you profess to believe in the existence of one Infinite God only, I see not how you can be consistent with yourself unless you admit that three Infinites are but one Infinite, and that three Gods are but one God!

M. A truce, sir, if you please, to this mode of discussing the subject; a subject which, in its clearest light is, confessedly, very dark and mysterious; but which, by your manner of treating it, is rendered not only still more dark and mysterious; but grossly incongruous, absurd, and repulsive. Your interrogatives have, I confess, perplexed and confounded me. And I must be permitted to say that your object seems to have been to cast stumbling blocks in my way, and to effect rather a retrograde, than a progressive march. But if our march has not been retrograde, it has been, at best, but stationary. I see not that we have made any progress, or that we are likely to make any, unless we adopt a different mode of discussion.

P. If, Sir, we have made no progress in our discussion, you ought not, it seems to me, to place the failure to my account. It has been my ardent desire and constant aim to go forward. So far from wishing to darken, it has been my constant object to illumine our path. Sincerely have I endeavored to ascertain what are your views respecting the Father, the Son, and the Holy Spirit, separately considered, so that the way might be prepared for understanding what you mean by their existing in the one Jehovah or God. Yet I have been far from succeeding as I could wish. Although you have seemed generally, to act an open and ingenuous part in your statements and answers to my interrogatories, I have, nevertheless, but a doubtful apprehension of your meaning. I really do not know whether you admit that the Father, the Son, and the Holy Spirit are three distinct persons in the common or popular acceptation of the word, or that they are three distinct intelligent Beings or Agents, each possessing infinite perfection; or whether such Beings or Agents, are equivalent to three Gods each possessing infinite perfection. I cannot see, therefore, that we have either a fixed starting point, or a definite object. Will you then have the goodness to relieve me of this perplexity, that I may do justice both to yourself and to your theory. It is as unpleasant as it must be useless, to attempt to steer our course for the port of light and truth, without the aid either of rudder or compass.

M. You make these remarks, I presume, in the integrity of your heart, and without any sinister views. And although I do not think that they are all just and pertinent, yet I must frankly confess that you seem to have had some occasion to make them. In what sense the Father, the Son, and the Holy Spirit are three Persons, Beings or Gods I am not prepared to say. My ideas of the subject, I freely acknowledge, are not a little obscure and confused. They have ever been so; but you have added much to their obscurity and confusion. Thus circumstanced, I feel myself incompetent to relieve your mind of its perplexity. I wish I could remove the perplexity of my own. Although I have ever viewed the doctrine, as very mysterious, yet never till now has it appeared to me so deeply mysterious—so impervious, and so much like an impossibility. What to think, or what to say about it I know not.

P. An ingenuous and christian-like confession. It is indicative, I trust, of a candid discussion of our subject, and of its useful termination in the developement of truth. You must now perceive, I think, that the object of my statements and interrogatories has been to convince you that the trinitarian theory is very vague, indefinite and confused; that the terms employed in reference to it, require precise definitions, and that the subject, in a general view, needs much elucidation in order to its being discussed intelligibly, or to any valuable purpose.

M. The object is important; nor have your efforts to obtain it been altogether fruitless. You have convinced me that the subject is far more intricate; that it is far more difficult to understand it; to get into it, if I may so speak, to manage it intelligibly, and satisfactorily to support it, than I imagined at the commencement of our discussion. And I must add, that I find myself much less competent to define terms, and to explain and support my theory, than I had fondly thought myself to be. By this concession, however, I wish you not to understand me as intimating that I consider my theory as wholly unintelligible, or that it is incapable of defence. I do think that it may be so far explained as, in some good degree, to be understood, and that it may be satisfactorily defended. Whether it will be in my power successfully to explain and defend it, I presume not to say. Yet I cannot but believe that I shall be able to show that the one Jehovah or God exists in a Trinity, or that the Father, the Son, and the Holy Spirit are so united, as to constitute the one God or Jehovah. Should I do this, and to your satisfaction, my main object will be effected. Nor will it be of much consequence, I conceive, whether I do, or do not call the sacred three, persons, or intelligent Beings, or Gods.

P. Although it seems to me, that the way is not sufficiently prepared for your attempting the proof of the doctrine in question, yet as it may not be in your power to make the way more strait and plain, I will not object to your proceeding to the proof of the subject, or doctrine—and should you succeed in your attempt, to my satisfaction, I will frankly acknowledge it, and with all readiness of mind embrace your theory, and submissively bow to all the difficulties and mysteries, with which it is enveloped.

M. And should you, sir, convince me that my theory is not a doctrine of Revelation, I will freely acknowledge it to be a doctrine of human invention, unworthy of credit, and, as such, abandon it. But as our conversation has been considerably protracted, and as time, at present, would fail me to carry my purpose into effect, I must defer my attempt to a future opportunity.

CHRISTIAN REGISTER.

BOSTON, AUGUST 1, 1835.

TRIAL OF DR. BEECHER.

The part of the Report in the New York Observer from which we have stated the accusations against Dr Beecher, and the general course pursued by his accuser, fills fifteen columns of that paper. When that part was published the remainder was promised in the following number of that journal. The following number came, and brought us part of Dr B.'s defence; a third number has come and brought us the rest of his defence in his first reply to Dr Wilson. There still remain the rejoinder of Dr Wilson, the replication of Dr Beecher, and the decision of the court, which, added to what precedes, will make a total of fifty six or seven of the huge columns of the New York Observer. The whole would make an octavo volume, printed as it should be, of not less than 250 pages.

We have said that the matters in dispute hinge upon the doctrine of human ability; and this becomes obscured by the metaphysical distinction of natural and moral ability. If this doctrine be settled, we are furnished with a clue to the labyrinth of original sin and human depravity. Hence it is that Dr Beecher's argument in defence goes more or less directly to this point. But he prefaces his argument pretty copiously with remarks upon creeds and the rights of private interpretation and free inquiry. Creeds are not substitutes for the Bible; they are intended to secure united views within certain limits, and they allow of such differences as do not destroy the unity of the spirit in the bond of peace. Each individual has a right in the first instance to expound the Confession, but in case of difference "the highest judicatory is the meaning of the Bible, according to the intent of the Church, and is obligatory." But to deny with Dr Wilson the right of private interpretation is popery. The creed is to be interpreted so as to reconcile apparent contradictions; in conformity to the nature and attributes of the subject; according to the nature and import of terms when it was written; "by a comparison with anterior and contemporaneous creeds and authors with reference to the rising philosophy; and with regard to the intuitive perceptions and common sense and consciousness of all mankind."—These principles are well and truly laid down; and the result seems to be, that the standards so much gloried in by Presbyterians, are little more than an index of subjects for wide study and deep philosophical research. Such indeed they must become; but such was not the will of the founders. But beyond all this there is the Bible or word of God, recognized again and again by Dr B. as the ultimate creed. Here lies the great difficulty. Each individual has the responsibility of private judgment of which he cannot divest himself; the creed he must interpret by the word of God,—not the word of God by the creed. When this doctrine of interpretation was broached and insisted on some years ago by Fellowes, in the Church of England, with regard to the Thirty-nine Articles, it was regarded as a monstrous heresy, which rendered the Articles null; and so it does. Hence the worthlessness of all creeds, excepting in a church professedly infallible. They are either a dead letter, or snares for the conscience, or food for interminable wrangling.

We come now to the main doctrine or doctrines upon which Dr Beecher takes his stand. And here it is proper to quote his own words.

> The position I have laid down, in my public teaching, and which is made the basis of the accusation on which I am to be tried, is, that man possesses the natural ability of a free agent; an ability fully adequate to the performance of all the duties which God has required of him, and that such a natural ability is indispensable to moral obligation. This is my *heresy;* and, therefore, sound doctrine, standing in direct contrariety to it, must be, that God does require of his creature, man, that which it is naturally impossible for him to do. Here we are at issue. Dr Wilson asserts that man has no such natural ability, and that because I maintain he has, I am a heretic, I have appealed to the Confession of Faith, and to that confession let us go. I say, that the confession teaches the natural ability of man, as a qualified subject of moral government, and justly accountable in his own person for all his deeds. And further, that the confession teaches, with equal clearness, man's moral *inability.* By natural ability, I mean, all those powers of mind which enter into the nature of a cause, with reference to its sufficiency to produce its effect, and by moral inability, I mean an inability of the will; no man's constitutional powers, but his use of them, so far as the will is concerned—and I say that the confession teaches man's natural ability and his moral inability, i. e. the aversion of his will. Not *a natural impossibility to will* but an unwillingness to choose as God requires.

If these two propositions or doctrines are reconcilable, a great difficulty in morals and theology is cleared up. The ingenious refining away and softening down of moral inability in the passage quoted, is observable. The moral inability is not a natural impossibility, it is an unwillingness. Dr Beecher relies upon the Confession to sustain him in his distinction between natural and moral ability. For proof of natural ability, or free agency, he cites the Confession:

> "God hath endued the will of man with that natural liberty that is neither forced, nor by any absolute necessity of nature determined, to good or evil."

Dr Beecher says this means man as a race; and so it does, in the Calvinistic sense, the race represented by Adam, the federal head, as he was originally created. It is explained by the context—"Man in a state of innocency had freedom and power to will and to do that which is good and well pleasing to God"——but behold the contrast—"Man by his fall into a state of sin hath wholly lost ability of will to any spiritual good." For one who believes these contrasted parts of the Confession, to say that man, since the fall, (with a will wholly perverted) and by consequent corruption utterly disabled and made opposite to all good and inclined to all evil,—is not changed as to his nature, seems to us unaccountable. To say that he still has natural ability, "all those powers of mind which enter into the nature of a cause with reference to its sufficiency to produce its effect," is not true, for the effect cannot be produced. The will, the necessary instrument, is in bondage. And how? Not by a course of personal guilt, but by the corruption inherited from Adam. "When God converts the sinner,——he freeth him from his *natural* bondage under sin [not transgression] and by his grace alone enables him freely to will and to do that which is spiritually good." Man by the fall has become "dead in sin." The impotency of the will is not charged, in the catechism and confessions, to habits of sin which cannot be overcome, but to original corruption through our first parents. It is strange then that a divine of such acuteness as Dr Beecher should use such an illustration as the following. "Men are sometimes fully sensible of this [of their moral inability and need of divine aid]. I have heard of a man under the power of the habit of intemperance, and he cried out to his friends, Help me! Help me! Save me or I fall. The love of liquor had not destroyed his natural ability; but he felt that his moral ability—his ability of will to resist temptation was gone." An unfortunate illustration in more than one particular. For in the first place the point at issue is the original constitution of man, as the descendant of Adam; it has nothing to do with his habits. And in the second place the habit in question, like every other bad habit, has by some persons been broken instantaneously by a single act of the will. The moral inability in question is not that which is induced by habit, it is the inability which is inborn, which allows only evil and is opposite to all good. It is that "constitutional bias to evil" which Dr Beecher says "is called original sin." And what is a *constitutional* bias to evil, but a *natural* inability (so far as the bias extends) to the opposite good? It will be perceived that Dr B. goes on to use soft words. It is now a "constitutional bias to evil," instead of "utterly disabled and made opposite to all good and inclined to all evil." Again we are told "natural liberty remains, but in regard to moral liberty, i. e. an unbiassed will, *the balance is struck wrong.*"

With all Dr Beecher's ingenuity, (to say nothing of the interpretation which his language sometimes requires) we are still persuaded that the standards of the Presbyterian Church, unless they were designed to teach a system of contradictions, mean to assert that the natural freedom of the will, (the freedom which was its natural property) is so corrupted by the fall, that it is powerless in respect to good, and consequently that its *nature* is changed. With regard to good and evil it is no longer a *will*, it is a blind and irresponsible fate or instinct. "The human mind which before [the fall] willed right, thenceforward was sure to will wrong." These are Dr Beecher's own words. That faculty which by nature, (as man was originally constituted), had the "power to choose, with the power of choice to the contrary," is so corrupted, with the corruption of the whole man, that it can choose only one way; the same kind of free agency, if it be not mockery to call it so, which is ascribed to satan; for Dr Beecher says the "devil does possess free agency, and he can't run away from it." An encouraging illustration truly, of man's free agency; for the devil, we suppose, in the Dr's theology is a real personage, and seems to be very much such a being, (except in his omnipotence and omnipresence in evil), as fallen man.

Such are the mazes in which a great mind is lost by starting a theory and hunting it through all its windings. To show how little influence, after all, it has on Dr Beecher's own mind, it is necessary only to refer our readers to the very speech which contains the strange theory to which we have adverted. The moment he loses sight of that theory, and speaks of free agency, he goes on to reason as if the will were as free as air, as free as healthy human respiration. And this he acknowledges is the mode in which he has preached, without qualifying clauses; and so far we think he has preached well, admirably well, addressing himself with remarkable power not only to the consciences, but to the universal consciousness of all reasonable men. Our readers will be pleased to see the account which he gives of his preaching in Boston. It contains some strange vagaries about those whom he calls Socinians; but we let that pass. We copy the passage to show that he regards free agency to be a paramount doctrine, and is willing to merge the doctrine of moral inability in that of dependence on divine aid, to which Christians agree in common.

> A question has been asked, how it happened that the Socinians in Boston first claimed me, and then opposed me. The answer is easy. They denounced me first as a Calvanistic fatalist; but when some who heard me thus denounced came to hear me under that notion, they very quickly discovered their mistake, and found that I preached free agency. This information was carried back to those who denounced me, and they replied, Ah? then he has changed his opinions. But why, then, they were asked, do you not like him? You tell us that Calvinism is such a horrible thing, why then don't you like this man, who opposes Calvinism as we have understood it? What reason they gave I cannot tell; but I can tell why some did not like me. They were Priestleyans, and my doctrine of free agency made their conscience quake. I preached as I supposed the state of things required. I found that with those around me, the bottom of accountability had fallen out; and I labored to restore it to its place. But by some who heard without understanding, I was charged with being an Arminian. I am no Arminian. I went among that people as a spiritual physician. I found a particular disease rife around me, prevailing and destroying on every side. What was I to do? Prescribe for some other disease? They had been drugged with natural inability, and they wanted an alterative. I gave them one that made their ears tingle, and their hearts bleed and ache,—and live. Had I preached natural inability to man under such circumstances, it would have been like giving opium to a man in lethargy; so it is in some parts of this city. Here is a disease which needs just such an alterative.

We quote once more, partly to relieve the dry examination into which we have been led, and partly to show Dr Beecher's adroitness, according to his own lively description, in wielding his weapons, and applying his remedies to moral diseases.

> There will always be men, who are incapable of [illegible] destitute of knowledge and prudence. Luther was vexed almost to death with such, and so am I, and so is Dr Wilson. We should unite; we are united. While I preach natural ability, I do and always will preach moral dependence; and if I find any among my people who carry the doctrine to an extreme, I put the sword of the Spirit upon them. And if others carry matters to an extreme on the opposite side, then I turn about and fight them too. That is the stand which every minister is called to take. He is placed upon his watch-tower, that he may guard against the approach of danger, alike in every direction. I am not so under the influence of a theory as to make every thing yield to that. My people know, that I am not always banging their ears with the doctrine of natural ability. I alternate the two edges of the sword, and smite as to me seems good; that I may guard my people on every side, and train them up to become perfect men in Christ Jesus. I think that in some parts of the church, enough has been said on the doctrine of natural ability. I thought so in Boston, and therefore I ceased from pressing those particular views. Dr Woods said that I had rightly understood the type of the disease. I had done with the calomel, and it was time for the bark. I am aware that Asa Rand has said that the change was induced by other considerations. But he mistakes my motives. I hold that we are not to take a whole apothecary's shop of medicine and throw it upon the people at once, but that we are to administer it judiciously in measure according to the state of the pulse. A stranger comes in, in the second stage of the disease, and sees the physician administering tonics, and goes away and makes a great outcry, and calls the doctor a quack, because he administers bark in a fever. He runs round among his acquaintance, and very sagely predicts that the patient will die; he goes from house to house, and stirs up an excitement, that he may get the ignorant quack drummed out of town. And, after all, what does he prove? why, that he himself is a novice, and a busy-body, propagating slander. There is a point where bark is needed; where laxatives must cease and tonics begin, and it is the office of medical science, to ascertain when that moment has arrived. I am as much afraid of having the doctrine of free agency in unskilful hands as Dr Wilson is.

One word before we close in respect to the "standards" of the Presbyterian Church. Dr Beecher acknowledges that there was a time when he had scruples about subscription; and it required all that acuteness which he is known to possess, so satisfy himself on the subject. He finally came to the conclusion that in some essential points the creed meant something different from what he first thought it to mean. And now it is sacred with him. Others think that they have studied it with equal diligence and prayerfulness, and believe that Dr Beecher has misinterpreted it. He acknowledges too the fallibility of the creed. Under these circumstances how much does it differ from heathen oracles? Still the creed is too sacred in his eyes to be tampered with. It may be marred, it can hardly be mended. "The attempt," he says, "would be like beginning to pull down an old house: once begin, and you cannot stop. You may attempt to do but little, yet in the end the whole will come down."—Another unfortunate illustration. What inference can we draw from it, except it be that the fabric, in each case, is rotten to the very foundation?

FREE CHURCH.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Have you noticed the movements of a free-church, so called, lately established in this city?

Is the preacher to be supported mainly by the weekly contributions of transient hearers—or persons not owning seats?

If so, will not the government be in the hands of the *few* who do own, or guarantee the preacher's income and other expenses?

Will not the *Church* be these few, or the majority of them?

Does their scheme profess to exclude from the *Church*, persons of a certain character?

How is that character to be settled? by open trial, or inquisitorial investigation?

Is such a scheme an aristocratic or democratic one?

Does it realize a project, often but vainly attempted in this state, of giving the control of congregations to the *Church*?

Is there no danger that, under such an arrangement, the preacher must be continually instigated to be very *popular*, and to stand upon a par with some other classes of public exhibitors or performers,—who are under continual anxiety to keep their benches full; and that he may be over anxious to be a *Lion*, so to speak?

Such churches are said to be successful at the South. What is meant by success?—anything more than full seats, and a large contribution?

Do such projects tend to perpetuate steady habits?

The above queries have occurred to me—you will probably know better than I how far they are worthy of consideration.

Yours, truly, G. B.

We are not initiated into the mysteries which have excited the curiosity of our correspondent. We know not who is to elect the preacher, or how he is to be supported. But we suppose that the Church, so called, which is said to consist already of fifty-one members, (more than half of them from the Union Church, Essex street) are to choose the preacher, but who are to provide means for his support we know not. The *seats* are to be free, which means, if we understand the import of the terms, that those who occupy them will not be expected to pay for them, and that all persons will be alike entitled to occupy them. This, so far as we can judge, is all the freedom in the case.

The government doubtless will be in the *Church* as it respects those who are admitted to their communion; but while they exclude from the Church not only heretics, as they are termed, but "all persons who use or traffic in ardent spirits, as a drink—all adhering freemasons—and all slave-holders, or those who are concerned in buying and selling slaves," they do not mean to exclude them from the congregation of worshippers; on the contrary, it is to be supposed, they mean to convert them. To this end, doubtless, those several subjects, not excluding masonry, will form distinct topics for discussion and exhortation in the pulpit.

The descriptions of persons, thus far professedly excluded, may generally be ascertained. Exceptions however may exist, particularly in respect to those who use ardent spirits. When there is any doubt, all requisite inquisition will probably take place.

We have taken the classes of persons deemed unworthy of communion, from the Preamble to the Confession of faith,—with the Confession of faith the public have not been favored.

Our correspondent in asking who are to be excluded, and how each case is to be settled, may have had under his eye a paragraph in the "Spectator," the Editor of which has had, we suppose, a prominent share in the scheme of the Free Church; viz.

> We need a new church constituted, which shall *exclude from communion* all persons who, in the eye of a vast majority of the Christian community, are guilty of living in known sin. The vitality of a large part of our churches is nearly extinct, because the *man stealer*, the *fornicator*, the *false-swearer*, and the *intemperate*, are not excluded from the privileges of the children of God.

This does not affect the pertinency of our correspondent's question, though it includes some specific sins not enumerated in the preamble. The language gave offence to the Council convened to organize the Church, seeming to imply the lax condition of the Boston Orthodox churches; but satisfaction being had on this point, they proceeded to perform the office for which they were called, though not without reservations. The Editor of the Spectator, in his turn, took offence against the Council, and "thinks that the exclusion of the members, [he being one], who constituted the proposed church, from hearing the deliberations on the principles on which the church is based, is opposed both to the spirit of the gospel and the genius of our free institutions."

Our correspondent appears to doubt whether the free church (so called) is consonant with our free institutions. "Is it aristocratic or democratic?" Aristocratic, we answer, or rather the church answers for us.—It is the government of the *best.* It is to be a purer church than those which now exist.

As to the control of the congregation, we do not perceive that they have any part or lot in the matter; they may go or stay, may hear or forbear. The congregation is a mere casual thing, such as the caprice of the day shall make it.

In regard to the success of similar experiments in New York, we are unable to make any reply; and as to the tendency of the free church here to perpetuate steady habits, our correspondent can judge as well as we. We can perceive no such tendency.

One question, relating to the temptations of the preacher to aim at popularity, we have overlooked. We are not made sufficiently acquainted with the constitution of the society to judge of his peculiar temptations.

RELIGIOUS INSTRUCTION OF THE COLORED RACE.

The following communication is entitled to respect. It comes from a source which authorises us to claim for it the confidence of the public; and it speaks in behalf of a portion of the population of this city, for whose relief and improvement we shall take every suitable opportunity to plead.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

By inserting the following statement of facts in your paper you will make known to the Benevolent an opportunity of aiding an unfortunate and degraded portion of the inhabitants of our city, namely the Independent African Methodist Society; West Centre Street. By the aid of their friends they were enabled to build a small but convenient wooden chapel; and to secure the services of a minister, a man of color. There was however a mortgage of $1000 on their chapel; and their embarassments were so great, that they were compelled to give up their minister and close their house. About three years since a Mr Rumrel of this city very kindly opened their house for them; and, though engaged in business, gave them such pulpit instructions as he was able, and watched over them with a good Samaritan's love. The mortgage on their house was afterwards enforced, and the chapel passed out of their hands, but by the influence of a few of their friends Mr Darling was induced to erect them a small house near by their former chapel; part of the expense however of finishing it being furnished by them. For the use of this house they pay Mr Darling the interest of $1000 annually. Mr Rumrel, until within a few months, continued gratuitously to instruct them; but is now in the advanced stages of a consumption. We are therefore obliged to look to the benevolent, for the means of supplying them with a minister.

Several of the most distinguished of our citizens have aided, by small donations, the Protestant Methodist Society in this city, in their object to procure a preacher of the Gospel for this little church and congregation of people of color. A respectable young minister, Rev. Presbury Clarke, formerly of Rochester, has been for a short time engaged, and will continue to preach, if sufficient aid can be obtained from the friends of the African Race to enable him to do it. We think there can be no party feeling in this matter; but that both abolitionist and colonizationist, with the benevolent of all christian denominations, will feel that we owe something to the descendants of the unhappy slaves who have their home with us. Nothing can so readily contribute to the cure of vice and idleness, as wholesome instruction; most of all, perhaps, Religious instruction from the pulpit, by giving a healthy tone of moral action, and enforcing its claims by the solemn retribution of an eternity. We hope therefore that the benevolent of this city so famed for its charities, will not withhold a few hundred dollars for the accomplishment of this desirable object.

BIBLICAL REPOSITORY—TRINITY &c.

[Communicated for the Register and Observer.]

I have been lately reading, in the Biblical Repository, Professor Stuart's remarks on the Trinity, the Athanasian and Sabellian creeds &c: And I could not but ask myself, why all this criticism, this repeated, protracted criticism upon these creeds, and upon so abstruse a subject. The learned professor concludes nothing; clears up no difficulties; all is abstruse and incomprehensible as ever—And according to him what is so we cannot justly say we believe. But this is precisely the objection or difficulty with the Unitarians. They cannot comprehend the creed or theory of Trinitarians of any school—for they know, that the scriptures teach there is one God, and that Jehovah is one: that eternal life consist in (or that the way to eternal life, is) knowing the only true God, and the *anointed* Jesus, whom he has sent. Mr Stuart says, "the views of Sabellius (who believed in a *modal* trinity, as it is called) were formed in way of *antithesis to the Nazarean opinions*; yet when they who advocate the latter, show by their lives, that they possess the *christian* spirit, they are to be regarded as christians." The learned professor admits, that Sabellius and the *orthodox* of his time, agreed that *ousia* stood for *unity.* According to him Sabellius was charged not only with *heresy*, but with *irreligion*, by those of the more *orthodox* party—This want of candor he condemns; and adds, that *Sabellius* might justly have retorted the charge on those who condemned him. Did it not occur to Mr Stuart, that the Unitarians now, may retort the charge of heresy and irreligion, on their opposers with equal propriety as Sabellius might on his? There seems to be little in the following extract from Mr Stuart, to give satisfaction on the subject of which he treats.—Indeed it rather serves to show that all is uncertain and indefinite. Then why lay so much stress on it?

"We cannot well say that our common symbols (of the trinity) are not liable to misconstruction; (or such a construction, as militates with the dogma itself). If in addition to eternal genereation there is still *another indescribable* difference in the Godhead, namely, that of the *procession of the spirit*, there is no good reason (so far as this representation is concerned) why there may not be *many such processions.* Besides, if the *Logos* (intelligence) could come forth out of the Godhead, and so become a *hypostatic* and *separate* being, why not every *other attribute* (of God) exhibit itself in like manner? In fact, we cannot properly demand of a purely doctrinal representation of the *trinity*, that all exclusion of a greater number than *three* should be absolutely incorporated with it."

With such honest confessions, which indicate great good sense, how is it that the learned professor is still defending, from time to time, the *scholastic* doctrine of the trinity, that *stumbling-block*, and cause of division and anathema in the christian world. Oh, that the *learned* and the *wise* would bow to the simplicity of the gospel; and be willing to be babes in Christ, rather than to speculate forever *on subjects*, confesedly incomprehensible; and that they would allow all to be *christians*, who have the spirit of Christ, and *believe* in One God, and Jesus as his divinely appointed messenger.

A. B.

WORDSWORTH.

We see that a volume entitled "Yarrow Revisited, and other Poems," by William Wordsworth, is announced as in the press, by James Munroe and Company. The admirers of Wordsworth, which are not a few, and the many readers who have found much to please them in his former productions, will be curious to compare him on the verge of old age, with himself, in former years.

Yarrow Revisited is "a memorial of a day passed with Sir Walter Scott and other friends visiting the banks of the Yarrow, under his guidance, immediately before his departure from Abbotsford, for Naples."

The following stanza is taken from a feeling apostrophe to that lover and favored child of nature.

> For thou upon a hundred streams,
> By tales of love and sorrow,
> Of faithful love, undaunted truth,
> Hast shed the power of Yarrow;
> And streams unknown, hills yet unseen,
> Where'er thy path invite thee,
> At parent Nature's grateful call,
> With gladness must requite thee.

HINGHAM FAIR.—We understand that the Ladies of Hingham will hold a Fair on Wednesday next, if the weather should prove favorable; otherwise it will be postponed to the next pleasant day succeeding that time. The proceeds of this Fair are to be given to the Theological School at Cambridge.

Those who know with what good taste the ladies of that beautiful village execute their plans for benevolence, cannot doubt of their success in the undertaking they have now proposed.

NEW PUBLICATIONS.

A Sermon, by Rev. N. L. Frothingham, of Boston. Charge by Rev. Dr Parkman, of Boston. Right hand of Fellowship, by Rev. F. Cunningham, of Dorchester. Address to the Society, by Rev. E. S. Gannett, of Boston. Delivered at the Installation of Rev. William Parsons Lunt, over the first Congregational Society in Quincy, June 4, 1835; with a sermon, preached on the first Sunday after his Installation, by William P. Lunt.

The text of Mr Frothingham's Sermon is from Timothy iii, 16 Manifest in the flesh &c.

The preacher in answer to the question of whom does Timothy speak, waives all metaphysical speculations concerning the person, and comprehends the whole language as descriptive of "the Christ of God." "Christ was manifested by his star, by his baptism, by his first miracle. He is thus the Sent, the approved, the empowered of God. He appears as teacher, saint, wonder-worker."

We quote a short passage, but of comprehensive meaning and striking contrast, under the third head, relating to Christ's *miracles*.

"Without them, his name might have been held worthy among his contemporaries, but would probably have stopped there, failing to affect the belief of after ages. Without them, he might have been an eminent reformer of his tribe, but not intense and remarkable enough to become the light of the world. Without them, he might have gathered a beautiful school, but would scarcely have founded an impregnable church.

Think what lofty and comforting sentiments were announced by the fine minds of the old world, in the most finished language and under the most favored circumstances. But who was there to vouch for them? They were assailed by opposite speculations. They were thrown into doubtfulness by the fears, or into discredit by the infirmities of those to whom they were addressed;—while their generous advocates died, and their memory with them, and little was done in behalf of the great cause that they strove for to the last. Some of them, indeed, obtained a wider celebrity, and have kept it till now. But they who heard them were more ready to respect them after they had gone than to accredit them while they staid, and to set up their statues in the public places than to establish their doctrine within themselves, and to honor them because they heard that they were distinguished than to yield to them because they felt that they were right."

The other services are highly appropriate to the interesting occasion.

The text of Mr Lunt's Discourse is from 2 Peter, i. 12. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

The Christian ministry is pronounced by the preacher to be a memorial of the great and solemn truths of religion. The minister is authorised "not to unlock the doors of heaven, and admit whom he will," but to remind his fellow men of the things which concern their spiritual welfare, to remind them of what they already know and acknowledge; of their spiritual, religious, immortal nature, which, if they neglect, they wrong themselves, and deny themselves an inward gratification, as much as though they refused to eat, or to satisfy any of their bodily wants."

The Sermon of Mr Lunt interesting as well in itself, as from the occasion, concludes with a pertinent application of the subject to himself and to the church and society with which he has become connected, "among the most ancient churches that were gathered by the followers of the pilgrims, in this western wilderness."

Matthias and his impostures: or, the progress of fanaticism. Illustrated in the extraordinary case of Robert Matthews, and some of his forerunners and disciples. By William L. Stone, New-York; By Harper and Brothers, 1835.

Some things are generally known concerning the extraordinary person commemorated in this book. The excitement produced at the time of his arrest and of his trials, led to recitals, in the public prints, of the prominent parts of his life, and to some exaggerations in regard to the amount of his wickedness and successful villany.

He appears to have had a natural vanity, and his expectation of future greatness, according to his own account, dates from a benediction bestowed upon him by his minister, when he was about seven years of age. He was bred to the trade of a carpenter, at which he wrought for a time, then turned trader, was unfortunate in business, and resumed his former occupation at Albany. He had previously belonged to the Scotch Church, and now left it for the Dutch Reformed. It does not appear that at any time he had given much attention to the culture of his mind, and his vanity or love of distinction was a weakness which manifested itself now in his dress, and again in societies of reformation, and at length in religious rhapsodies. His enthusiasm on religious subjects was first roused and carried forward by listening to Mr Kirk's preaching at different times about seven years ago; and Mr Finney's preaching which he attended afterwards, appears to have turned his brain. What part of his madness was produced by religious impressions, and what part by the same fervors which seize upon the undisciplined lovers of theatrical show, no man perhaps can say. He said and perhaps thought that "though he had been a professor for twenty years, he never had any religion until he heard the preaching of Mr Kirk and Mr Finney. From this time he began to neglect his work as an artisan, and gave up his time to exhortations and harangues particularly on matters of reform, on abstinence not only from stimulating drinks but from stimulating food, allowing in his own family only water, bread, and vegetables or fruits. He soon claimed a new light from heaven, and exhorted in the highways, but at first limited his expectations of converting his fellowmen, to the whole city of Albany: soon after, at the close of the services at the installation of Dr Wilson, he ascended the pulpit and announced his commission, from the King of kings, to take possession of the world. After this he denounced woes upon the city in public places, fled from it with his younger children, not being able to persuade his wife and eldest daughter of the destruction hovering over it; and was brought back as a maniac, in consequence of disturbing the peace of a country congregation. He soon became a wanderer over the western and Southern States, in his newly assumed character of a divinely commissioned messenger, and after various adventures and chastisements came to the city of New York, where for a time his singular appearance and pretensions to inspiration, and public harangues seem to have excited the attention only of boys and idlers.

There had grown up in the city of New York an extraordinary sect, if it may be so called, wholly unconnected with Matthews, of which Mr Pierson was the origin and leader. This preceded Matthews several years; but there were some remarkable coincidences between the notions of Matthews and Pierson, particularly in regard to temperance and immediate spiritual intercourse with the Supreme Being. The volume before us contains a full history of the monomania of Pierson, a history even more extraordinary than that of Matthews. He was in a state of full preparation for such an impostor (if we may so call one, the extent of whose self-delusion it is impossible to ascertain) as Matthews. The latter did not make himself known to Pierson till May 1832; but Pierson had for years before held, as he thought, familiar intercourse with God, in the way of prayers or questions, to which he received direct answers. These he recorded in his diary, with as much simplicity and confidence as if it were the record of a daily intercourse with an earthly friend. Nor does it appear that he regarded himself as singled out to be a peculiar object of favor, as the recipient of divine communications, any further than he sought them with more faith and constancy than others. He was therefore in a state of mind and feeling to be easily duped by one who assumed even a more intimate connexion with God, and a more miraculous character. Accordingly when Matthews visited him and assumed to be the Matthias of the New Testament, risen from the dead, and possessed of the Spirit of Jesus of Nazareth, and that in this character he was, by virtue of the second appearance of Jesus in him, God the Father,—Pierson seems not to have had a moment's incredulity, and at once surrendered himself, his house and his household, to this supernatural guest, as he thought him to be. Instead of a house of fasting it became one of feasting, and the divine stranger, indulged freely his fondness for show in dress and equipage. He was indeed a costly guest, but it does not appear that avarice, with that forecast which provides for the future, entered into his schemes. His power was supreme, and exercised upon occasions with severity. Evidence enough exists to show that he was vindictive, and visited upon Pierson his displeasure at the diminished reverence paid to him; but to what extent cannot be fully ascertained.

The book which has led to these remarks, will we think (on the whole) be useful. While the delusions it records go too far beyond the ordinary pretensions of fanatics, to afford food for scoffers, they furnish a warning to persons of sober minds against unreasonable expectations from prayer and spiritual intercourse with God. This extravagance appears to lie at the foundation of the disorders described in the work.

Progressive Education commencing with the infant, by Madame Necker de Saussure. Translated from the French: with notes and an appendix: by Mrs Willard and Mrs Phelps. Boston: William D. Ticknor; 1835.

We are somewhat tardy in our notice of this work. This is not from indifference to the subject, and we can now say, from the great satisfaction we have derived from the work, it is not from indifference to the book.

It takes up the subject of education from the earliest infancy, and the author proposes to pursue it further. She is manifestly a lady of uncommon intellectual strength. She never loses sight of moral and religious culture, but places them at the foundation of all culture of the mind. Though she philosophizes constantly, she does it without philosophical parade. Her philosophy is the result of profound observation; it does not consist in generalities and abstractions, but springs for the most part from well arranged and well considered facts.

In some parts the work would be improved by something more of illustration; though the lack of this is not a prevailing defect. The experienced translators have occasionally, in the notes, supplied a deficiency of that kind; often enough to make us wish that they had done more in the same way.

We have said that the work is philosophical. We hope none of our female readers will recoil from it on this account; it should rather be a recommendation; for it is not abstruse philosophy, but that which from facts establishes principles, and deduces results that approve themselves to cultivated minds not only as practical, but as consonant with enlightened experience and common sense.

A comprehensive Pronouncing and Explanatory Dictionary of the English Language; with Pronouncing Vocabularies of Classical, Scripture and Modern Geographical Names. By J. E. Worcester. Carefully revised and enlarged. Boston: Hilliard, Gray & Co. 1835.

This convenient and accurate manual, more consistent with itself, as we believe, than any other English Dictionary in Orthography and Pronunciation, and inferior to none of its size in its definitions, is so well known that it needs not our commendation. In this revised edition its general appearance is much improved. "About 700 words" are added, in an appendix. A vocabulary of Geographical Names is also added with remarks upon their pronunciation.

An Address delivered before the Inhabitants of Grafton, on the First Centennial anniversary of that town, April 29, 1835. By William Brigham. Boston: Light & Horton. 1835.

The occasion on which this address was delivered, may well be improved by all our towns for a like commemoration. Mr Brigham has collected many important facts relating to the history of this beautiful and flourishing town, and has gone back to the time when it was exclusively an Indian settlement, when an Indian Church was formed, the second of the kind, in 1671. The increase of population in this town for the last 15 years is remarkable. The population in 1764 was 763; in 1810, 946; in 1820, 1154; in 1830, 1889; and in April 1835, 3036.

The Sin against the Holy Ghost. A Discourse, delivered June 21, 1835. By Alvan Lamson, Pastor of the First Church in Dedham. 1835.

The sin here spoke of, as appears by the context, is that of "attributing the miracles of Jesus, manifestly wrought by divine aid and in testimony of his heavenly mission, to the agency of evil demons;" a sin hardly to be forgiven, because it indicated such obduracy as almost to preclude repentance. This is a valuable discourse for the clear exposition of the text, and for the caution it imparts to Christians of different sects concerning rash judgments against each other.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS. SALLY P. LORING.

Died, in North Andover, July 18, 1835. Mrs Sally P. Loring, wife of Rev. Bailey Loring. Aged 39 years.

The subject of this brief notice was a living example of virtue while on earth, and now that she is removed by death, its influence will not be lost upon those who cherish her memory. At a very early period of life, she was placed in a situation to attract the attention of many beholders. With more than common personal charms, educated in a manner, that fitted her to be the ornament of any society, at a season when fancy sees nothing in the future but happiness, and youth feels nothing in the present but enjoyment, she was called by her union with the partner of her life to sacrifice many of the pleasures and all the fashionable frivolities of the world, to the requirements of duty. But with her, the fulfillment of duty was the highest pleasure. She began, where all who wish to influence the conduct of their fellow-creatures must begin, with the regulation of her own life. She made herself a pattern of virtue, that she might the more effectually enjoin its practice upon others. In the performance of every domestic duty she was above praise. As a wife, a mother, a daughter and a sister, those only who have to bear the loss can appreciate her excellencies. Passing from her nearer connexions to the remoter objects of her affection, her benevolence was seen to expand in proportion to the magnitude of the circle to which it extended. Her intercourse with those among whom she lived as the partaker of the cares of their spiritual teacher and guide, was of a sort, that inspired confidence and love, at the same time that it was productive of the fruits of exalted Christian piety. She lived among them as one of them. She mingled in their joys and shared their sorrows. Every ray of gladness that beamed from their countenances was reflected from hers; and when their cup was filled with the bitter waters of affliction, she drank it with them to the dregs. To say that they loved her would be but imperfectly to describe the character of their affection. They regarded her with mingled emotions of admiration and delight. When the first symptoms appeared of that disorder which terminated her earthly existence, their anxious inquiries showed that every fibre in their bosoms responded in sympathy with hers; and the spontaneous tribute of sorrow, that rushed in, like a tide upon her bier, proved how deeply they felt her loss, and what she must have been, who could so strongly move them.

She was in the highest sense of the word, a Christian; for her life was an exemplification of the precepts of her master. But her religion was not of an ostentatious kind. She was content to serve God, in the way he had made her to serve him; confining herself to the appropriate duties of her sex, and never passing the limits, which true modesty prescribes to the activity of female virtue. But even this, perhaps, rendered her somewhat conspicuous in an age, when zeal so often runs to the extremest verge of propriety.

The faith which had been her support in life did not desert her in death. "Some natural tears," indeed, she shed, when she found that she must part with all the objects of her affection on earth; "but wiped them soon." Much as she had to desire in life, she was ready to resign it all in obedience to his will, whom she believed to know, and in whom she trusted to do what for her was best. The Pillar of cloud which had been her guide by day, was now changed into a Pillar of fire to light her through the dark night of the grave. Indeed, her whole life had been a continual progress towards heaven; and when it drew to a close, and the gates of the celestial city opened upon her view, she threw off her vestments of clay, and ascended, by the inherent superiority of virtue, to its native abode. Thus lived and died one, whose image will never be effaced from the recollection of her friends and whose example will not cease to animate to virtue, while her memory survives on earth.

FOR THE REGISTER AND OBSERVER.

Mr JONAS CLARK FLETCHER.

TO THE EDITOR.

You will oblige me by publishing in the Christian Register the following notice of a friend and former pupil of mine, who was worthy of much more commendation, than I have expressed.

Died at his residence in Boxboro', on the 15th ult. Mr Jonas Clark Fletcher, aged 28 years, son of the late Rev. Nathaniel H Fletcher.

He was distinguished by an unusually amiable disposition, and an honorable, manly deportment. He had a well cultivated mind, and was regarded by all, who knew him as a young man of uncommon promise. His removal is an irreparable loss to his affectionate brothers and sisters, and numerous friends; but it is believed to be unspeakable gain to him. He was, without ostentation, a cordial believer in the Gospel; and, when he was about 20 years of age, he became a member of the Church in Kennebunk, of which his father was then Pastor. During his sickness of many months he enjoyed in an unusual degree the consolations of religion, and supported his long continued sufferings not only with resignation, but with a joyful hope of certain happiness. Rarely, if ever, can it be said with more propriety than with respect to Mr Fletcher,

"The chamber, where the good man meets his fate,
Is privileged, beyond the common walks
Of virtuous life, quite on the verge of Heaven."

Dr JOSEPH W. SMITH.

[Inserted by request.]

Died in Ogdensburgh, on the 4th ult. Dr Joseph W. Smith. He was born on the 22d of February 1781, in the town of Cheshire, Berkshire county, Mass. His father removed from Cheshire to Addison in the state of Vermont, and died in the year 1791.

Dr Smith entered upon the study of Physic and Surgery with Dr Ebenezer Huntington of Vergennes in 1799, and completed his professional studies with Dr William Bass, at Middlebury, in 1802. In 1803 he commenced the practice of his profession at Lisbon in this county, and in 1807 removed to this place.

Dr Smith is believed to have been the first Physician who established himself in this county, and for several years his practice extended over the greater part of it. He was first President of the County Medical Society, and has been its president the greater part of the time since its organization. From his first settlement to the close of his life, his whole time and energies were devoted to his profession. He underwent incredible fatigue in his extended practice in a county without roads. He never spared himself in his exertions to mitigate the pain of others. Neither dangerous roads or the darkness of night or inclement weather, ever deterred him from attending to the calls of the sick, even though that call were made by the most poor and profligate of our race; all will bear him witness to his kindness, charity and compassion. It was no selfish principle that prompted his exertions. The love of gain seemed to have no influence with him, for he habitually did himself great injustice as well in respect to the amount of his charges, as in his reluctance to collect those he had made.

He was undoubtedly a man of great science, skill and judgment in his profession. Perhaps no physician ever had the universal confidence, both of his brethren of the profession and of his patients, in a greater degree than Dr Smith; at the bedside of a patient he was rarely mistaken, either in the disease or its appropriate remedy.

No man practically exemplified the christian virtue promulgated in our Savior's Sermon on the Mount, in a greater degree than Dr Smith.—As a husband and a father, none was more affectionate and kind. To the poor and distressed he was the good Samaritan. In his social relations no guile was ever found on his lips. Neither his perfect integrity, his exemplary punctuality, nor the purity of his moral character were ever questioned.

INTELLIGENCE.

DOMESTIC.

Mississippi insurrection of slaves—Extract of a letter from Mississippi to a gentleman in Nashville, taken from the Nashville Banner.

"I take a few moments from the awful distress and confusion existing here, to inform you that this (Hinds) and several adjoining counties, have been under arms, day and night, in our defence, expecting every moment to be burned up or have our throats cut by the Negroes. A dreadful alarm exists, particularly among the females.

"An insurrection has, it appears, been on hand among the negroes, for the last six months, headed by white men. The massacre was to have commenced on the fourth of July.—Their plans were well laid, and, no doubt but that thousands of the whites would have been murdered, had we not been saved, only a week before the time, by a faithful negro man who was in all the secrets, and was to have been high in command, and who revealed to his master the whole plan; and, to convince him of its reality, placed his master in a position where from his place of concealment, he could overhear one of their night meetings, at which the whole scheme was discussed.

"A great many negroes were, in consequence, taken up in Madison county, from whom the committee found out who the white leaders were. About ten negroes, and five or six white men have been hung without any form of law or trial except an examination before the examining committee.—They are still going on trying and hanging. It appears from a confession that Dr Cotton made, that their route was to have commenced from some place above this, and to proceed thence through the principal towns, to Natchez, and then on to New Orleans, murdering all the white men and ugly women—sparing the handsome ones and making wives of them—and plundering and burning as they went.—Dr Cotton, after being condemned upon a negro testimony, made a confession and disclosed the whole plan. He is an old confederate of a man by the name of Murrell, now in the Nashville Penitentiary."

[From the Lynchburg Virginian, July 23.]

Extract of a letter from a gentleman in Clinton, Mississippi, to a gentleman in this place, dated July 5, 1835.

"Our community is in a state of excitement, on the subject of an insurrestion of the slaves. It seems probable that many contemplated it pretty generally, and that last night was the time fixed on for the purpose. In Madison county, they have hung two white men (both Steam doctors,) and seven negroes at least. About Livingston the excitement was greatest—the summary justice, however, of Mississippians, has probably quieted the spirit for years. Acting on the principle of "salus populi suprema est lex," the good people of that place and its vicinity appointed a committee to pass on the guilt or innocence of the accused, and they acted accordingly. The two whites were pronounced guilty yesterday, and after the sentence was announced, an hour was allowed them for preparation when they were swung off. One of them, under the gallows, acknowledged the justice of his fate, and stated that the plan was for a general rising that night, from Beattie's Bluff in Madison, to Natchez: that the discovery there, would probably defeat it as to this part of the State, but that there would be a rising that night, so sure as the night should come, &c. The whites appear to have been at the head of it, and with the foolish hope of getting and carrying off plunder.

"We have heard nothing further this morning. The Post Master at Livingston sent notice to this place, so soon as there was a surmise of the apprehended agitation among the slaves, and it is possible it may be suppressed over the State. We are, however, uneasy here about the large plantations below—a day or two will remove or confirm those fears. Other white persons and slaves were under examination (or trial,) before the court, at Livingston, last evening. We have not yet heard their fate."

MARRIAGES.

In this city, on Monday evening, by Rev. Mr Gannett, Mr George M. Thatcher to Miss Sarah Elizabeth, daughter of Samuel G. Williams, Esq.

On Thursday morning, by Rev. Dr Parkman, Mr Johnson Parkman of Savanna, Ga. to Miss Lucy Rogers, daughter of the late Daniel Rogers, Esq. of Littleton.

In Marblehead, Mr C. Gray, of Boston, to Miss Susan, daughter of Robert Hooper, Esq.

In Brighton, by Rev. Mr Austin, Mr Albert Towne to Miss Mary Ann, daughter of the late Mr Reuben Hastings.

In Chelsea, by Rev. Mr Alger, Mr Joseph Belcher 2d, to Miss Elizabeth C. Wise.

In Chatham, N. Y. 14th ult. by Rev. Mr Burgher, Mr Dennis S. Gushee of Windham, Ct. to Miss Julia L. Hull, both formerly of Raynham Mass.

DEATHS.

In this city, on Sunday evening, Mr William Goddard, merchant.

In Salem, on Monday afternoon, of consumption, Andrew Dunlap, Esq. late U. S. Dist. Attorney, 39.

In Cohasset, 24th inst. Mr Thomas A. Rich, of the senior class of Harvard University, 20.

In Warwick, July 18th, Mrs Tryphena Williams Smith, aged 35 years, wife of Rev Preserved Smith and daughter of the late Col James Goldsbury of that place.

In Lexington, 18th inst. Mr Nathan Dudley, 80. Mr. D. was a soldier of the revolution, and took an active part in the events of the memorable 19th of April, 1775.

NEW PUBLICATIONS.

A HELP to Printers and Publishers; being a series of calculations, showing the quantity of paper required for a given number of signatures in Book Work, and the number of tokens contained therein, carried out to an extent that will seldom if ever fail to embrace the largest Jobs; Also, an extensive table for Job Work; showing the quantity of Paper required for a given number of Bills, Labels, Duplicates of Book Work, &c.—by S. N. Dickinson. Price $3.

Progressive Education, commencing with the Infant—by Madame Necker de Saussure. Translated from the French, with Notes and Appendix—by Mrs Willard and Mrs Phelps.

Foster's System of Penmanship; or the art of Rapid Writing illustrated and explained; to which is added the Angular and Anti-Angular Systems—by B. F. Foster, Teacher of Writing and Book keeping; author of Prize Essay on the best method of teaching Penmanship, in 1 vol. 8vo. 103 pp. with 16 plates.

Beecher's Lectures on Scepticism. Delivered in Park street Church, Boston, and in the 2d Presbyterian Church, Cincinnati, Ohio—by Lyman Becher, D. D. President of the Lane Seminary.

Record of a School, exemplifying the general Principles of Spiritual Culture. "He that receiveth a little child in my name receiveth me."

Deity of Christ Demonstrated. Wynperse's Demonstration of the Deity of Christ, a Prize Essay—small, and admirably adapted to a general circulation, particularly for Sabbath Schools and Bible Classes.

Temperance Tales, No 9. A Word in Season; or the Sailer's Widow. Founded on Fact.

Lectures on Revivals of Religion, by Charles G. Finney; from Notes by the Editor of the N. Y. Evangelist, revised by the author—second edition.

Memoir of James Brainard Taylor—by John Holt Rice, D. D. and Benj. Holt Rice, D. D.—4th ed.

Paynes Elements of Mental and Moral science, designed to exhibit the original susceptibilities of the mind, on the rule by which the rectitude of any of its states or feelings should be judged—by George Payne, L. L. D.

For sale by *JAMES MUNROE & CO.* 134 Washington st. aug 1

TRACTS OF THE A. U. A.

JUST published by CHARLES BOWEN, No. 141 Washington st., Essays written for the A. U. A. No. 1. The Atonement. By Edward B. Hall.

Also, the Tenth Report of the A. U. A., with the proceedings of the Annual Meeting, May 26, 1835. jy 11

PARENTAL Sorrow Comforted. Two Sermons on the Death of Children. To which is added a Prayer for a Sick Child, and a Prayer on the Death of a Child. By Jonathan Farr. Just published by JAMES MUNROE & CO. may 16

INSTALLATION SERVICES.

JUST Published by L. C. BOWLES No. 147 Washington street—A Sermon, by N. L. Frothingham—Charge by Dr Parkman—Right-hand of Fellowship by Rev G. Cunningham—Address to the Society by Rev E. S. Gannett. Delivered at the Installation of Rev. William Parsons Lunt, over the First Congregational Society in Quincy, June 4, 1835. With a Sermon, preached on the first Sunday after his Installation, By William P. Lunt. aug 1

CHAMBERS' BIOGRAPHICAL DICTIONARY.

JAMES MUNROE & Co. have this day received a Biographical dictionary of Eminent Scotsmen, by Robert Chambers, author of 'Traditions of Edinburgh,' 'History of the Rebellions in Scotland,' &c. embellished with splendid and authentic Portraits, in 4 vols. 8vo., Glasgow Ed. Boston Bookstore, 134 Washington street. aug 1

ETERETT'S FOURTH JULY ADDRESS.

JAMES MUNROE & Co. have just received an Oration delivered on the 4th day of July, before the citizens of Beverly, without distinction of party, by Edward Everett. Published by request. aug 1 134 Washington street.

RECORD OF A SCHOOL.

JAMES MUNROE & Co. have just published the Record of a School, exemplifying the general principles of Spiritual Culture. Boston Bookstore, 134 Washington street. aug 1

THE SIN AGAINST THE HOLY GHOST.

A Discourse delivered June 21st, 1835, by Alvan Lamson, Pastor of the First Church in Dedham. Published by request. JAMES MUNROE & CO. 134 Washington street. aug 1

THE MASSACHUSETTS DIRECTORY, being the Frst part of the New England Directory by John Hayward.—For sale by JAMES MUNROE & Co. 134 Washington street. aug 1

THE Traveller's Guide through the Middle and Western States, and the Provinces of Canada. Sixth Ed. enlarged and improved. Just received by *JAMES MUNROE & Co.* 134 Washington street. Aug 1

THE Physicians Pocket Synopsis, conveying an accurate and concise view of the History, Character, Symptoms and Treatment of the various medical and surgical diseases incident to the human frame, by J. S. Bartlett, M. D. of the Royal College of Surgeons, London, &c. revised &c. by Henry Colez for sale by JAMES MUNROE & Co. 134 Washington street.

MRS. SHERWOOD'S SOCIAL TALES FOR THE YOUNG.

Receive dear friend the truths I teach,
So shalt thou live beyond the reach
Of adverse fortune's power.—COWPER.

Just received by JAMES MUNROE & CO. 134 Washington street. aug 1

IN PRESS.

WORDSWORTH'S Yarrow Revisited, and other Poems; will be published in a few days by JAMES MUNROE & Co. aug 1 134 Washington street.

ENGLISH BOOKS.

THIS day received by JAMES MUNROE & Co.
Wordsworth's Poetical Works, in 4 vols.
" Yarrow Revisited, and other poems,
Examination of Shakespear, &c.
The Excursion, a Poem by Wordsworth, 1 vol.
The Wife's Book.
William Lilly's Memoirs. 12 portraits.
The Fruit Cultivators, by J. Rogers, 1 vol. 12 mo.
Chambers' Scottish Biography, 4 vols. 8vo, embellished with splendid and authentic portraits.
Selections from Taylor, Latimer, Barrow, &c. by Basil Montagu, 1 vol. 12 mo.
Galt's Life and works of West, 8vo.
Aug 1 134 Washington street

THE WESTERN MESSENGER.

THE Western Messenger, devoted to Religion and Literature.

Contents of No. 1.

1. Introduction
2. Dr Beecher's Plea for the West
3. Crabbe and Hannah More
4. Friendship's Offering
5. Charity
6. Deity of Christ
7. German Theology
8. Notes on Proof Texts, No. 1
9. Stuart and Schleirmacher
10. New England
11. Alexander Campbell
12. Western Poetry
13. Dr Beecher and Dr Wilson
14. Past and Future
15. Ccritical Notices
    Riddle's Flora
    Western Literary Institute
    Outre Mer
    Conquest of Florida
16. Correspondence
17. Intelligence

Subscriptions for the Western Messenger received by JAMES MUNROE & Co., Boston Bookstore, 134 Washington street. jy 18

LIBERAL PREACHER FOR JULY.

JUST published, at 134 Washington street. The Liberal Preacher for July 1835, containing a Sermon by Rev. Edmund Q. Sewall, of Scituate, Ms.—"Humility essential to true Greatness." jy 18

DELPHIN CLASSICS.

JAMES MUNROE & Co. have for sale one copy of the Delphin Classics, with the Variorum Notes, (entitled the Regent's edition) in one hundred and forty one volumes, large 8vo, complete, at a reduced price. jy 18

COLERIDGE'S Table Talk.—This day received, Specimens of the Table Talk of the late Samuel Taylor Coleridge. 2 vols in one Boston Bookstore, 134 Washington street. jy 18

COLERIDGE'S Poetical Works, in 3 vols, complete, just published and for sale by JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

MATTHIAS and his Impostures, or the Progress of Fanaticism, illustrated in the extraordinary case of Robert Matthias and some of his forerunners and Disciples, by William L. Stone.

JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

METALLIC STEEL PENS.

JAMES MUNROE & CO. have just received a supply of the following Metallic Steel Pens—
Jones' Academical Quill Nibbs,
New York Fountain Pens,
Gill's Patent Lunar do
Gillott's Steel do
Ladies' do do
Premium do do
India Rubber do
Elastic Fountain do
New Regulating Spring do.
Boston Bookstore, 134 Washington st. jy 18

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

THE LONDON QUARTERLY REVIEW. No. 106 for April, being No 15 of the Republication of the Foreign Quarterly Reviews. This day published by E. R. BROADERS, 127 Washington street, upstairs.

N. B. This number containing several articles on American subjects of much interest, the publisher has printed a few extra copies to accommodate those who are not subscribers to the work. They can be had as above. jy 11

PREDESTINATION.

JAMES MUNROE & Co., Boston Bookstore, have this day received—"Predestination calmly considered from Principles of Reason; in consistency with the nature of things, and the Scriptures of truth; with Answers to seven Queries on Predestination. By William Tucker. From the 3d London edition, with an Introductory Essay by L. Ives Hoadley." 12mo. pp. 191. je 6.

A CARD.

MOSES FRENCH, Jr., of the late firm of NEVERS & FRENCH, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him. may 9 3m.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health. may 9

A BOOK FOR THE SUNDAY SCHOOL TEACHER.

A Book for the Sunday School Teacher. "*And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*"

This day published by J. DOWE, 130 Washington Street.

Extract from the Preface.

"To awaken Teachers to some of the noblest motives, which can influence human beings in the work of religious instruction, has been the object of this work." "We want something more than mere mechanical movements to carry on the work of moral and religious reformation and improvement"—There must be a heartfelt co-operation in those who are invested with such trusts—"*We want Personal Piety in every Teacher*;" such as *deeply* feel that the "little immortals," who are weekly gathered around them, need such instruction as comes from the *heart*, and that to do good the Teacher must be in *earnest*—"come home as it were, to the circumstances in which each child is placed, and adapt instruction to the peculiar case of each, that they may early learn to discipline their thoughts, and retain the purity of their early innocence, unstained by the sins which surround them." jy 4

SECTARIANISM.

THIS day recieved by JAMES MUNROE & Co. Sectarianism both Catholic and Protestant; a Lecture by George W. Burnap. "First cast out the beam out of thine own eye"

Boston Bookstore, No. 134 Washington street. jy 11.

PALFREY'S SERMONS.—2D. EDITION.

THIS day published by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st., Sermons on Duties belonging to some of the Conditions and Relations of Private Life, by John G. Palfrey, D.D. Professor of Biblical Literature in the University of Cambridge. Second edition. Price reduced. may 30

HOME—BY MISS SEDGEWICK. The 2d Edition, stereotype of Home, being No. 3, of Scenes and Characters, Edited by Rev. Henry Ware Jr. will be for sale next week—JAMES MUNROE & CO. Boston Bookstore No. 134 Washington street. June 13.

ENCYCLOPÆDIA AMERICANA,

$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co. Boston Bookstore No. 134 Washington street. june 13

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES*. Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. GOULD,
B. G. WILDER,
L. WILKINS,
D. B. NEWHALL.

Boston, April 28, 1835.

☞ Tuning and repairing. Also intruments taken in exchange. may 30

HASTINGS & POTTER, No. 137 Washington street, and Nos. 6, 8 and 10 School street, have on hand an extensive assortment of *CROCKERY, GLASS AND CHINA WARE, CUTLERY, &c.*

Their retail store (now under the superintendence of Mr William R. Sumner) has been much enlarged and improved, the assortment of rich and common goods increased, and every arrangement made to place this department on the best possible footing for an extensive retail trade. Their assortment comprises

Rich Iron Stone China Dinner sets, gold and colors;
" " " " " " plain edge;
Printed " " " " " "
Nankin Stone China " " blue, landscape, and Fitzhugh patterns
" " " " " salmon colors, Fitzhugh;
Half Stone " " " blue;
French Porcelain Dinner Sets, white and gold;
" " " " clear white;
" " " " Barbeau sprig;
Printed Dinner sets, a great variety of patterns and colors, with or without gold;
Rich gold sprig'd Tea and Coffee sets;
Rich gold band do do
Common China do do
Printed Tea sets, all colors;
Stone China Pitchers in every variety;
Printed do do
China Toilet sets, gold and colors, a beautiful article;
Printed do. blue, brown, green, pink and purple;
Iron Stone China Dessert sets;
Porcelain do
French China Colognes, very handsome;
Splendid French Flower Vases and Shades;
Low priced do do
German Glass Vases, very cheap;
A few articles of American China, of superior quality;
Common Ware of every description
New and beautiful patterns of rich Cut Decanters and other articles to make up sets.
Hock Glasses, plain and cut
Cut Centre Bowls, rich and common
Splendid green Claret Flagons, Sugars and Lamps
Cut Finger Basins—plain do.

Also, Bronzed Astral Lamps—Branch do.—Mantel do.—Study Lamps, Side Lamps.
Ivory balance handle Knives and Forks—common do.
Britannia Tea and Coffee Pots, English and American manufacture
Tea Trays, in sets or single
Bread, Knife and Cheese Trays
Plate Warmers
Planished Tin Tea and Coffee Pots, Dish Covers &c.
Plated and Britannia Castors
Brass and Britannia Coffee Urns—Egg Boilers
Table Mats—Hearth Brushes—Comb Brushes
Feather Dusters, colored and plain.

The Wholesale Rooms (upstairs) are fully stocked with goods adapted to every market. Merchants purchasing for the southern or western trade will find upwards of six hundred packages from which to make a selection.

H. & P. have just recieved an article of Iron Stone China especially adapted for Hotels. The furnishing of such establishments is a branch of their business which recieves particular attention.

☞ Ware let for parties, and goods sent to any part of the city. jy 11

THE SIN AGAINST THE HOLY GHOST.

JUST Published and for sale by L. C. BOWLES 147 Washington street, "The Sin against the Holy Ghost." A Discourse, delivered June 21 1835—by Alvan Lamson, Pastor of the First Church in Dedham—Published by request. jy 25

POETRY.

FOR THE REGISTER AND OBSERVER.

COMMUNION HYMN.

"Lovest thou me?"—John xxi. 17.

O ye who round this table draw
To celebrate your Lord's behest;
What spirit moves you,—as with awe
You come to meet this solemn test?

Does the vain world with mighty sway
Reign in the heart and rule the breast?
Does life on earth the spirit stay
That should be plumed for heavenly rest?

Lov'st thou, oh vain disciple, now,
That Lord who died thy soul to heal?
To the world's idols dost thou bow?
What truths does conscience now reveal?

Lov'st thou thy Lord?—with ready choice
Hast made his lile thy law within?
Hast thou obeyed Jehovah's voice,—
"My well-beloved—hear ye him!"

Lov'st thou thy Lord?—with active zeal
Hast thou in deeds of good been found?
Have words of kindness from thy lips
Made peace and happiness abound?

Lov'st thou the Lamb of God's own love,
The meek, long suffering, and mild;
Whose spirit, imaged by the dove,
Was gentle as a little child?

And dost thou love in heart and mind?—
Blest follower of the Prince of Peace,
On,—in the narrow way thou 'lt find
Thy joys with age shall still increase!

Father, we love thee who art love;—
We love thy Son,—and we 'll obey;—
Send down thy spirit from above;—
Within our hearts abide—and stay.

On earth we 'll do thy holy will;—
Seek to be more like Christ our Lord;
Here we renew our vows, and still
Lean on the promise of thy Word.

So when below our work is done,
Take us to share our Savior's rest;—
As here we sin and error shun,—
There may we dwell forever blest! X.

FOR THE REGISTER AND OBSERVER.

ON THE DEATH OF AN INFANT.

BY MISS C. ALLEN.

Sweet infant, farewell! thy journey is o'er,
Thou hast 'scaped the cold world's scorn,
And safely reached that unknown shore,
'Mid the smiles of eternity's morn.

Scarce hadst thou oped thy eyes on earth,
Respired a few brief hours,
Ere the hand that gave to thee thy birth,
Called thee to brighter bowers.

Fair bud! thou art gone from thy parent's sight,
Ere the world spread its snares around thee,
Before thou hadst felt pale sorrow's blight,
Or life's gay charms had bound thee.

Thou wert dear indeed to thy parents' heart,
And they grieved to give thee up:
But Heaven decreed from thee they must part,
And they drank of the bitter cup.

Thou art gone, thou art gone from this fleeting sphere,
Thy pure little spirit 's at rest,
Then why should thy parents shed a tear,
Or sorrows grieve their breast?

In heavenly realms, at our Savior's feet,
Methinks I see thee kneeling.
And there may we all together meet,
'Mid loud hosannas pealing.

BIOGRAPHICAL.

[From the Boston Advocate.]

EBENEZER PEMBERTON.

We are indebted to a friend for the following interesting notice of a deceased venerable citizen of Boston—Eben'r Pemberton, LL.D. aged 89 years.

He was the nephew of the celebrated Dr Pemberton, an eminent clergyman of Boston, and educated by him, and at a suitable age sent to Princeton College, where he received his degree. He was soon appointed tutor in that seminary. The Ex-President Madison belonged to a class there, that was one year under Mr Pemberton's particular charge. When that class had completed their instruction under Mr Pemberton, they selected young Madison to make him a respectful, complimentary, valedictory address in Latin, which address in Madison's hand writing was by him, after its public oral delivery, handed to Mr Pemberton, and by him long preserved, probably till the day of his death. Mr Pemberton was also an instructer of Aaron Burr. Of both of these pupils Mr Pemberton spoke often, and never but in terms of respect. While a tutor at Princeton College, Mr Pemberton spent much of his time at the house of the celebrated Wm. Livingston, a wit, a poet, a lawyer, a legislator, and for several years Governor of New Jersey during the Revolutionary war; with him and all the good society that frequented his house, Mr Pemberton was intimate.

A little while before the Revolutionary war broke out, Mr Pemberton went to study law with Judge Marchant of Newport; but Judge Marchant upon being sent to Congress relinquished his practice and dismissed his students, and Mr Pemberton never resumed the study of that profession.

He next became preceptor of an Academy in Plainfield, Con., till 1786, when he was appointed Principal of Phillips' Academy in Andover, Mass., where he continued eight years. After that he removed to Billerica, where he established a private school, fitting young men for college and for business.

He remained in Billerica, probably ten years, where he opened a private school, and initiated his two daughters in the business. For the last twenty years the infirmities of age have incapacitated him from that distinction as an instructer, which for nearly half a century was eminently his. It seemed to be the opinion of his pupils, that he would have made one of the best of clergymen. His prayers were devout and impressive, and his reading of the Scripture was never excelled. He was a zealous inculcator of reverence for God, respect for parents, and a love of justice and humanity to all our fellow creatures. The dullness of his pupils he bore with patience, but if they trampled down the mowing grass, or threw down the stone wall of the husbandmen, or mocked their language or their manners, his indignation was roused. A boy that did these things was made to feel his withering rebuke. The writer of this, when a boy, saw Mr Pemberton almost every day for five years, from 1787 to 1792. He was at that time from the age of 42 to 47, a man of fine propertion, elegant and dignified in his appearance, his manners and utterance. It was his order that every scholar should be in his seat when the Academy bell ceased. He then entered and bowed, to the whole, the scholars standing at their seats and returning his bow. He then ascended to his desk, inclosed on an elevated platform. He opened his Bible and made a short prayer. The scholars then read a chapter in the Old Testament, each scholar reading one verse in his place, rising and standing while he read. He then made the long prayer and then the recitations commenced. The afternoon closed as the forenoon began, only the New Testament was read instead of the Old; and *this was read by him.* His instruction in elocution, his attitude, his look, his voice, his gestures were such as might have been contemplated with respect by the most finished orator. In taking the path he did, he robbed the pulpit of what seemed to be destined for one of its brightest ornaments. Samuel Stanhope Smith was his cotemporary at College; and prince of preachers as he was, he was in no point superior to what Pemberton might have been.

The turn of his mind was remarkably pious; he was an admirer of Watts and Doddridge, and read portions of their writings on Saturday at the close of the Academic exercises for the week. Sixty scholars were considered by him a full school, sufficient to occupy himself, his assistant and a writing master. When they withdrew at the close of the forenoon and afternoon, each scholar withdrew separately, and bowed reverently and affectionately, first to the Principal, and then to the assistant on opposite sides of the school.

While at Andover, Mr Pemberton kept house with a maiden sister, at that time his only surviving relative, a lady of very delicate health, to whom his deportment was a model of tenderness. After her death he married Miss Whitwell, a lady many years younger than himself, and who died many years before him. Three of their children, a son and two daughters, now survive, *rich* only in the consciousness that no word of unkindness or reproach can with truth be uttered against the memory of their father.

At Andover Mr P. belonged to a club, composed of Judge Phillips, President of the Senate, Mr French the clergyman, Mr Samuel Abbott, since one of the benefactors of the Theological Seminary; and a few gentlemen of good standing in the Parish. This club met one evening in the week. In this club the Essays and Speeches for and against the National Constitution, which was under consideration in 1787-8, and afterwards the celebrated reports of Hamilton on public credit and finance, the speeches of Washington &c. &c., the report of Knox on Harmar's Defeat, on St Clair's Defeat, and on Indian Affairs, all underwent the candid and dispassionate consideration of this club.

Mr Pemberton then habituated himself to milk for breakfast—at other meals he partook usually of what was set before him. He was a man of temperance, vigor and intellect, and his manners marked him as a man accustomed from his youth to the best society. He lived in health, to a good old age, respected and beloved by all who knew him, and particularly by those who had enjoyed the benefit of his instruction. S.

MISCELLANEOUS.

EDUCATION.

In connexion with the progress of Colonization, we are glad to see the increased attention which the subject of African education is awakening. We regard the one as an agency indispensable to the success of the other, and we congratulate the friends of Colonization upon the cheering fact, that in proportion as the great principles of the cause are appreciated, this important branch is assuming a corresponding degree of consequence. We trust the day is not distant, when the noble example of our distinguished patriot, Gerrit Smith, will find many imitators, and the influences of education be brought to bear upon every benighted child of Africa; then will the elements of her regeneration be developed, and final success be secured to the work of her regeneration.—*Colonization Herald.*

SEMINARY FOR COLORED PERSONS.

We have several times mentioned, in our columns, the Seminary established by Gerrit Smith, Esq. in Peterboro', N. Y., for the education of young men of color. This is a truly benevolent establishment, and we rejoice to hear of its success. The following is an extract from a letter we received, a few days ago, from one of the pupils, whom, in connexion with Rev. T. H. Gallaudet, we aided to place in this Institution. Mr S. is a distinguished friend to colonization, but with genuine liberality he offers the advantages of his Institution to young men of suitable qualifications, without any regard to their views on the subject of abolition or colonization.

"I arrived at this place on the 3d of May. My journey was pleasant and agreeable. The school in all respects equals my expectations, and I am highly pleased with my situation. The best opportunity is now afforded me for acquiring useful knowledge that I have ever yet enjoyed. Our teacher is a Scotchman. He was formerly the Principal of the Whitesborough academy, and his method of teaching is very excellent. The studies which I now pursue, are orthography, writing, English grammar, arithmetic and geography, and in a few days my class will commence Algebra. The earliest recitation in the day, is in the Scriptures. The laboring hours are from 8 o'clock in the morning until noon. At present there are only ten students, but more are about to enter the school. The eyes of the whole community are upon us, and if our school should produce its desired effect, it will be the means of putting to silence many of our enemies, and we trust that ere long those who have pretended that the blacks have neither ambition nor brain, will find that their opinion is founded in error. And we hope the time is not far distant when our injured and degraded race, especially those of our brethren who are wearing out their lives in servitude and chains, will at least be placed in some situation where they can be taught to revere the name of the Lord, and fit and prepare themselves for another state of existence."

Doubtless Institutions like that established by the enlightened and generous friend of the colored race referred to, in the previous letter, are the most direct and practical mode of promoting their welfare, if they remain in this country, and fitting them for usefulness, if they go forth to bear the Gospel and civilization to their brethren in Africa.—*Conn. Observer.*

NORTH CAROLINA CONVENTION.

Judge Gaston made a most admirable and humorous speech, in favor of biennial sessions. He said the good people would have some rest—they were tired of being hugged and squeezed every year by those who loved them so hard as the candidates professed—it was a mistaken notion that they wished the country upset every year with violent and warmly contested elections, and they were not so ambitious of the exercise of the right of suffrage, &c. He remarked that he had the honor of representing, in Congress, the district in which he resided for some years, and during that time, he had but one application made to him for an office.—He gave, in his most humorous and happy style, the contents of the letter of the applicant. "He and his, had always gone for him in the election—he had done a sight for him, and the opposition against him (Mr G.) was very great, but he had put it down—that he was getting tired of his present situation, and he wanted Mr G. to get him a *post*, he did not care what sort of a *post* it was, so that it had a *good salary.*" Mr Gaston remarked that the applicant was of rather an abandoned character, and he was much disposed to reply to him that he knew of no post that would suit him half so well as the whipping post.

GRAMMATICAL WRITING.

Some one lately undertook to criticise and find fault with the *grammar* of the Editor of the Hempstead (L. I.) Inquirer.—In answer hear him of the Inquirer:—

"But we can assure Mr Hypo-critic that what he terms violations of good writing, are nothing more than editorial *inaccuracies.* An editor is like a goose in some particulars—he generally writes standing on one leg; flourishes his quill without observing how he may scatter his ink, and would be willing to save Rome at any time, if he could, by mere gabbling. Talk of grammar to an editor forsooth! Does not Mr Hypercritic know that the 'more copy devil' sometimes runs away with the nominative case before the editor gets to the verb, and that, unless he goes out collecting, he never knows the possessive from the objective case, and often, when he calls on his patrons, is under a mistake in relation to these, and finds, when he looks for the possessive, he gets nothing but the objective. How often too when he feel a little in the indicative, does the editor sit down at his table, with his legs in the subjunctive, feeling the imperative spirit of genius and looking mightily potential, to find, after all, upon laboring his brain, that his ideas are in the infinitive. We editors write *copy*—we don't write *grammar.*"

THE WIDOW OF CAPTAIN COOK.

The widow of the celebrated Captain Cook died at Clapham on the 13th ult. in the 94th year of her age, the 55th of her widowhood, and the 42d subsequent to the death of the only child that remained to her of six. She was endowed with powerful sense, the kindest and most affectionate disposition, and great strength of mind. The performance of both her intellectual and moral faculties was extraordinary. She always spoke of her husband as "poor dear Mr Cook," apparently because he was not a captain at the time of his marriage, and she, having been too modest to mention him with his new rank at first, never afterwards thought it worth while to change her habit. So exquisite were her feelings, that to the last year of her life, when February, the month in which he was murdered, came round, she suffered violent spasms, and was confined to her room; and the same thing happened whenever the wind was high, for two of her five sons perished at sea. She always felt the loss of her connexions and friends, young or old, most acutely. Her mind was perfectly clear and active to the very last, so that she not only read the Psalms and the newspaper every day, and read them without spectacles, still extremely near sighted as she had always been, but managed all her own affairs till within a few days of her death; and the day before her decease she displayed as warm and tender an affection for those she loved as if she was young, and indeed as exquisite as is ever seen in the most affectionate young persons. Her liberality and generosity were totally unimpaired by age. On Wednesday her remains were conveyed to St Andrew's Church, Cambridge, where one of her sons lies who died of a fever when an under graduate at Christ's College in 1793, and where a mural monument of the Captain and all her six children exists. Two days before her death she stated that she possessed a medal of her husband, presented to her long ago by government and directed it should be sent to the British Museum. She was gratified with an acknowledgement of it in the evening. When the King of Owyhee was here a few years back, he presented his surgeon with an arrow made of a leg bone of Captain Cook, as the most valuable present he could make to an Englishman.—*From a late London Paper.*

RUSSIA.

In a review of Dr Pinkerton's observations on the past and present state contained in the Eclectic Review, we find the following statements respecting that country.—"The number of the clergy of all ranks is about 215,000, and the sum allowed for their support is only about £80,000. They are chiefly dependant on the perquisites of baptisms, marriages, funerals, &c. for support."—"If we except the clergy, nobility, and the two first guilds of the merchants, not one in 500 of the rest of the population of native Russians can yet read."—"The majority of the peasantry are bondsmen." "The Russian workman is a slave. The Russian soldier is a machine. The Russian noble is more than half a barbarian.—This is, indeed, a national result of the degradation in which the lower orders are held."—Is the tendency to barbarism among the higher classes of the slave holding portion of the U. S. any the less powerful, because those who are held in bondage are of a different color from their masters?—*Ohio Observer.*

Education in Europe.—"In Denmark, the number of elementary public schools is 4100, of which 2646 are on the system of mutual instruction. In France, the number of communes, or parishes, is 38,135, and that of elementary schools 35,796; they are attended by 1,372,200 children in winter, and by 687,000 in summer. About one-tenth of the whole population above twenty years of age can read, and one-twentieth can read and write. In Austria the number of pupils in elementary schools is one-thirteenth of the total population; in Prussia one-seventh; in Holland one-ninth; in Belgium one-twelfth; and in Bavaria one-eighth. The institutions for the superior departments of education are those which are in every part of Europe, the most largely endowed. In Russia, which can only boast of 69,000 pupils in the whole of her public schools, 12,000 of those attend the Universities, or the Institutions for the superior branches of instruction. In Spain, the number of scholars in those institutions was 1 in 685 of the whole population; in the Netherlands, 1 in 859; in Austria, 1 in 741; and in Prussia, 1 in 633.—There are 104 Universities attended by 70,500 students in the whole of Europe.

THE WIFE.

I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirits of man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity of character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous path of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, and abiding with unshrinking firmness the most bitter blasts of adversity. As the vine which has long twined its graceful foliage and been lifted by it into sunshine will, when the hardy plant is riven by the thunderbolt, cling around it with its caressing tendrils and bind up its shattered boughs; so it is beautifully ordained by Providence, that woman who is the mere dependant and ornament of man in his happy hours, should be his stay and solace, when smitten with sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting his drooping head, and binding up the broken heart. I was once congratulating a friend, who had around him a blooming family, knit together in the strongest affection. "I can wish you no better lot" said he with enthusiasm "than to have a wife and children. If you are prosperous they are to share in your prosperity; if otherwise they are to comfort you." And indeed I have observed, that a married man falling into misfortune, is more apt to retrieve his situation in the world than a single one; partly because he is more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon him for subsistence; but chiefly because his spirits are soothed and relieved by domestic endearments, and his self-respect kept alive by finding that though all abroad is darkness and humiliation, yet there is still a little world of love at home, of which he is the monarch. Whereas a single man is apt to run to waste and self-neglect; to fancy himself lonely and abandoned, and his heart begins to fall to ruin like some deserted mansion for want of an inhabitant.—*Washington Irving.*

PALERMO.—CEMETERIES. CARRIAGES.

There is near Palermo a receptacle for the dead. They are placed upright or horizontally; a spectacle to all who are willing to give two carlins for it. The cellar of a Capuchin church is divided into galleries or corridors, where are six or eight cells capable each of containing seven bodies—on the day of or the day after death, the body is placed in one of these cells, where it waits the coming of six other bodies, when the cell is hermetically closed. At the end of six months, the bodies are taken out entire, and present the appearance of skeletons covered with skin, which looks like India rubber when it is stretched. In some cases nothing but the skeleton it left. To effect this nothing is done but the leaving the bodies in the cells for the six months. The preservation of the features, and in some cases of the hair is most remarkable. There is one body, the label on which states that he died in 1640; I have moved the tongue with my finger, it appeared like a piece of cartilage, and its root seemed firmly attached to the throat. When the bodies are taken out of these cells, if desired, they are placed in niches or on shelves, as is the case with most of the women, some of whom are in their ball dresses, and if they died virgins have a crown on their head; or they are laid in close cases concealed from view. I believe that any body who is able to pay the fees may find a place here.

There is no city probably, which in proportion to its population, has so many private carriages and horses as Palermo. But let not this be taken as an indication of wealth. A carriage here seems indispensable; a lady walking is a rare sight; every body has a carriage or two; but carriages and horses, dirty looking coachmen, shabby footmen, half furnished houses and sorry dinners, may be often found very close companions. There are however carriages and equipages and houses which would do credit to any place. From one o'clock to three, the Marina and principal streets of Palermo are gay and bustling: it is the hour of riding at this season of the year, and every one is out. So few strangers come to Palermo to stay, there are no furnished apartments, and no *restaurateur;* the hotel is the only resource.—Palermo is not a cheap place; to a stranger who is not recommended to the best society among the Sicilians, there is hardly any place, which, for a residence, does not offer greater advantages.

FINE FANCY STATIONARY.

JOHN MARSH, No. 77 Washington street, Joy's Buildings, has just received a large assortment of rich Fancy Articles and Stationary. In particular, Satin surface Letter Paper, Perforated and Perfumed Billet Paper, Brocade and Watered Billet Paper, Gold Stripes, Water Colors and Drawing Instruments, Colored Inks for painting on velvet and writing in albums &c., Ladies' and Gentlemen's Metallic Pens, Gold and Silver Tablet Pencil Cases, Superior Silver Steel Penknives with pearl and ivory handles, Fine Scissors, Silver Thimbles, Ivory Waxes, Steel Screw Cushions, Work Boxes and Dressing Cases with silver and pearl Instruments—some very elegantly inlaid with pearl, shell and silver, elegant fancy inlaid and brass bound Rosewood portable Writing Desks,-Morocco Writing Desks, Portfolios and morocco works of all kinds, pearl Folders and Reading Hooks, wrought ivory ivory and shell Thread Cases and Needle Books, ivory and shell Card Cases and Tablets, Fancy Screens, bronze and paper Card Racks, bronze Inkstands, perforated Cards, perforated Tissue Paper, Visiting Cards, elegant embossed Scrap Books, do. Albums, Battledores, Birds, Graces.

Also, Rowland's Kalydor, Genuine Macassor Oil, Cologne and Florida Water, fine Scented Soap, Otto of Rose, Hair Powder, &c. &c., with every variety of articles for gentlemen and ladies' toilet.

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DRY GOODS AT REDUCED PRICES.

THE subscriber intending leaving this part of the country for the South, about the first of August next, offers for sale the whole of his extensive stock of FOREIGN and DOMESTIC GOODS, and lease of the Store No 414 Washington street, and the stock will be sold at very reduced prices at retail until closed. Among which are the following varieties, viz:

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Cases Irish Linens, of superior quality.
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Cases and Bales of brown and bleached Cottons.
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Cases of Taylor's Persian Spool Cotton, at 3*s.* per dozen or 5 cents per spool, warranted of very superior quality.
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1 case of Open Work Cotton Hose, at 1*s.* per pair.
Cases of 4-4 and 6-4 Bobbinett Laces; from 9*d* to 5*s* 3*d* per yard.
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7 bales of Tickings, assorted qualities—and a great variety of other Goods, which will be sold in proportion.

ELIAB STONE BREWER,
July 4 3 m. No 414 Washington street.

PUBLISHED THIS DAY. The Westminster Review, No. 44, for April.

Contents. Art. 1, Lady Morgan's Princes—2. Jacquemont's Letters—3, Mothers and Daughters, Pin Money, The Young Duke, the Fair of May Fair, The Exclusives, Love and Pride, Aims and Ends, The Sketch Book of Fashion, The Disinherited—4. Dunlop's Memoirs of Spain—5, Curiosities of Literature, by D'Israeli,—6, Report on Tea Duties—7, Kearsley's Annual Tax Table—8, Observations on the Principles to be adopted in the Establishment of New Municipalities—9, Debate on the Danish Claims in the House of Commons—10, A Supplement to a Practical Treatise on the Law of Patents, by Godson—11, The Mayor of Windgap—12, Guriot's History of the English Revolution—13, Aime Martin on the Education of Women—14, A Visit to Germany and the Low Countries—15, Marquis de Sainte Croix on Emancipation in the French Colonies—16, Table Talk of S. T. Coleridge.

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From the Mercantile Journal.

"This is an excellent work. It contains an admirable synopsis of the rise and progress, and downfall of the Roman Empire, and is written in a familiar style, which in connection with the many remarkable incidents which it embodies, must make it particularly interesting to children.

From a New York paper.

"In the First, Second and Third Books of History, particularly the last, he (Parley) assumes rather a graver tone than in the "Tales;" but still the old gentleman is very entertaining and every now and then, after having fought a battle o'er again, or related the more sober incidents which belong to the political history, he will stop to repeat some anecdote of the times, or tell us about a curiosity, or a singular custom of the arts. In the 'Third Book' he begins with the History of Greece, then proceeds to Rome, Egypt, Asia Minor, Carthage, Assyria, Persia, Syria, China and Palestine, tracing the progress of literature and society in connection with the rise and fall of Empires. Ancient History will no more be neglected as dry and uninteresting; it is here told as a father would talk to his children, of from 8 to 12 years, about some wonderful Legend of old."

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Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street.
je 27 [up stairs.]

CHILD'S DUTIES AND DEVOTIONS.

This day published by JAMES MUNROE & CO. "The Child's Duties and Devotions, by Jonathan Farr." Boston Bookstore, 134 Washington Street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influence of our holy religion. They have many temptations to resist, many trials to endure, and they have many moral and spiritual want, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.

Harvard, April 4, 1835. May 30.

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received, Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations—delivered in the First Independent Church in Baltimore. By George W. Burnap. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent." "He preached unto them Jesus and the Resurrection."

Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington street. jy 11

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

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The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

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